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THE

CHINESE REPOSITORY.

VOL. XIV.

FROM JANUARY TO DECEMBER, 1845.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

1845.

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THE

CHINESE REPOSITORY.

VOL. XIV.—MAY, 1845.—No. 5.

ART. I. *The Syrian Monument, commemorating the progress of Chritianity in China, erected in the year of the Christian era seven hundred and eighteen, at Síngán fú.*

FREQUENT mention has been made in our pages of this celebrated monument, discovered by some Chinese workman, A. D. 1625, in or near the city of Síngán, the metropolis of the province of Shensí, and once the capital of the empire. The city is situated on the river Wei, lat. 34° 16′ N. The monument was found covered with rubbish, and was immediately reported to the magistrate, who visited it, and caused it to be removed to a pagoda or temple, where it was examined by both natives and foreigners, Christians and pagans. Semmedo and other Roman Catholic priests visited it, and carefully examined the inscription upon it. They have described it as a slab of marble, about ten feet long, and five feet broad. On one side of it is the Chinese inscription, in twenty-eight lines, twenty-six characters in each line, besides a heading over the top in nine characters, and another on the right side comprised in seventeen characters. Of this Chinese inscription we give three translations,—Kircher's in Latin, Dalquié's in French, and one in English, for which we are responsible. We add also the Chinese as given by Kircher, in his China Illustrata, published at Amsterdam. These translations and the Chinese will each occupy a separate column. The Chinese is not divided into paragraphs, and the Latin and French translators have simply made a paragraph of each line of the Chinese, as it was found on the monument. In the English we have attempted a division into paragraphs according to the sense; the figures refer to corresponding ones at the end, where a few explanatory notes will be found. The 17 characters, on the side of the inscription, we have placed at the top.

A TABLET (COMMEMORATING) THE DIFFUSION OF THE ILLUSTRIOUS RELIGION OF TA-TSIN IN CHINA.[1]

大秦景教流行中國碑

A stone tablet commemorating the diffusion of the illustrious religion in China, with a preface, written by King Tsing, a priest from the Church in Judea.[2]

景教流行中國碑頌并序 大秦寺僧 景淨 述

Now verily, the unchangeably true and recondite, the eternal cause of causes, the far-seeing and purely spiritual, the never ending and incomprehensible Being, who grasping the poles created the universe, and being more excellent than the holy ones,[3] is the supremely honorable. This is our mysterious Trinity,[4] the true eternal Lord Jehovah![5] He, determining, in the form of the cross,[6] to establish the four quarters of the earth, moved the primeval Spirit,[7] and produced all things visible and invisible.[8] The dark expanse was changed, and heaven and earth were unfolded. The sun and moon revolved, and day and night began.

As an architect, having finished the universe,[9] he created the first man; endowed him with goodness and benignity; and commanded him to rule the world.[10] His original nature was entirely pure and unsullied; and his simple and uncorrupted heart, was wholly free from inordinate desires. But at length Satan, by exercising dissimulation, and by throwing a gilded covering over that pure and uncorrupted nature, took away equity and greatness from the center of good, and insinuated evil and darkness in their stead.[11]

粤若常然眞寂。先先而无元。窅然靈虛。後後而妙有。摠玄樞而造化。抄眾聖以元尊者。其惟我三一妙身無元眞主。阿羅訶歟。判十字以定四方。鼓元風而生二氣。暗空易而天地開。日月運而晝夜作。匠成萬物。然立初人。別賜良和。令鎭化海。渾元之性。虛而不盈。素蕩之心。本無希嗜。洎乎娑殫施妄。卽飾純精。間平大於此是之中。隙冥同於彼非

DE MAGNA CYN (JUDÆA VIDELICET) CLARISSIMÆ LEGIS PROMULGATÆ IN CIUMKUE (ID EST, SINARUM IMPERIO) MONUMENTUM.

Clarissimæ legis promulgatæ in Sina Lapis Æternæ laudis & prologus. Tacyn (id est, Judææ) Ecclesiæ Sacerdos, Kimcym, retulit.

PRINCIPIUM fuit semper idem, verum, quietum, primorum primum, & sine origine, necessario idem, intelligens & spirituale, postremorum postremum & excellentissimum existens, ordinavit cælorum polos, & fecit ex nihilo excellentissimè; perfecti omnium Sanctorum, pro origine adorant, quem ille solus personarum trium unica perfectissima substantia non habens principium, veritas Dominus *holooy* statuit crucem per pacificare quatuor partes mundi, commovit originis spiritum & produxit. Duas mutationum causas (Sinicè dicuntur *ym* & *yam*, hoc est, materia & forma) obscurum vacuum mutavit, & cœlum, terram aperuit, solem, lunam circumvolvit, & diem noctem fecit, artifex operatus universas res. idem erigere voluit hominem, ornato donavit amabilissimam pacificæ unionis subordinationem (id est, justitiam originalem) præcipiebat quietem fluctibus maris, integra originis natura vacua humilisque & non plena superbaque, sequi appetituum fluctuationem corde, de se, neque levissimè desiderabat, promanavit à *Sotan* (id est, Diabolo) extensus dolus, clam ornavit naturam puram & simplicem otiosa pace magnificam in illius permanentiæ medio odium occultavit simul per laudem mali-

LE MONUMENT DE LA TRES ILLUSTRE LOY PROMULGUEE DANS CIUMKUE (C'EST A DIRE DANS L'EMPIRE DES CHINOIS, DESCOUVERT DANS LA GRANDE CHINE SCAVOIR LA JUDEE.

La pierre digne d'une eternelle loüange, & le proloģe de la trés illustre Loy promulguée dans la Chine, fait par Kim cym Prestre de l'Eglise de Tacyn (c'est à dire de Judée.)

LE PRINCIPE a esté tousjours le mesme, veritable, paisible, le premier de tous autres, & sans origine. Il a esté encore necessairement ce qu'il est, intelligent, spirituel, le plus noble, & le plus parfait de tous; il a reglé les Cieux, et a fait de trés belles choses du Neant; les plus parfaits de tous les Saincts adorent celuy qui n'a point de principe, & lequel estant unique en sa trés parfaite substance, a trois personnes divines qui participent sa divine essence. Le Seigneur *Holooy* qui est la verite, a resolu de pacifier les quatre parties du monde par sa croix; il a excité l'esprit d'origine, & a produit à mesme temps. Il a produit deux causes des changements (les Chinois les appellent *Ym* & *Yam*, c'est à dire la matiere & la forme) il a changé le vuide obscur, & a manifesté & descouvert le Ciel & la Terre. Il a fait le Soleil, & la lune qui par leur mouvement font la nuit & le jour. Le mesme ouvrier qui a fait toutes choses a voulu eslever l'homme; aussi l'a-t'il orné de la trés aymable subordination d'une union pacifique (c'est à dire, de justice originelle). Il commendoit le repos aux flots de la mer dans le temps de son origine. Sa nature estoit vuide & humble, sans estre pleine ny superbe de soy; son cœur n'estoit point porté à suivre les mouvemens des appetits & ny songeoit méme pas; c'est de *Sotan* (c'est à dire du Demon) par une extension de sa malice) que ce malheur luy est arrivé; Dieu orna secretement la nature pure & simple d'une paix profunde & magnifique en il cache interieurement sa haine par la louange de sa malice, à la faveur de son obstination & de son opina-

之內。是以三百六十五種。肩隨結轍。競織法羅。或指物以托宗。或空有以淪二。或禱祀以邀福。或伐善以驕人。智慮營營。思情役役。茫然無得。煎迫轉燒。積昧亡途。久迷休復。於是我 三一分身景尊彌施訶。戢隱眞威。同人出代。神天宣慶。室女誕聖於大秦。景宿告祥。波斯睹耀以來貢。圓廿四聖有說之舊法。理家國於大猷。設三一淨風無言之新教。陶良用於正信。制八境之度。鍊塵成眞。啟三常之門。開生滅死。

Hence arose a multiplicity of sects,[12] following each other in close succession, striving to weave their legal nets: some substituted the creature for the Creator: some considered being as nothing, sinking all things in oblivion: and some, in order to gain felicity, made prayers and offered sacrifices. Others deceived mankind with a show of goodness. With wisdom and solicitude they labored hard; and their anxieties and cares were unceasing. They were bewildered and obtained nothing. Heated and scorched, they writhed in anguish. They accumulated darkness, and lost their way; and, being misguided, they were irrecoverably lost.

Thereupon our Trinity [13] set apart the illustrious and adorable Messiah; [14] who, laying aside his true dignity, came into the world as man. Angels [15] proclaimed the joyful tidings. A virgin gave birth to the holy child in Judea. A bright star proclaimed the happy event. Persians,[16] seeing its brightness, came with presents. He fulfilled the ancient laws, given by the twenty-four holy ones.[17] He ruled families and nations with great virtue. He instituted the new doctrine of the Trinity, pure, spiritual, and inexplicable.[18] Like a potter he formed good usages by the true faith. He established the measure of the eight boundaries.[19] He purged away the dross, and perfected the truth. He opened the gate of the three constant virtues,[20] revealing life and destroying death. He suspened the bright sun, to

tiæ ad intra, istud causavit ter centum sexies decem quinque sectas, humeri hominum sequebantur ordinem vestigiorum contendentes texere regularum retia, aliqui monstrabant res creatas pro credendo principio, aliqui vacuum habebant pro origine duarum causarum, aliqui præstabant sacrificium ad accersendam fortunam, aliqui conquirebant falsa bona ut deciperent homines, prudentiæ cogitationum inventiones dolosæ, amoris passione, gaudentes laborabant sic absque eo, quod possent consequi, torrebantur arctissimè revolutique cremabantur; aggregantes tenebras sine via; à multo tempore deperdentes excellentem beatitudinem; in hoc tempore personarum trium una communicavit seipsam clarissimo venerabilissimoque *Mi Xio;* operiendo abscondendoque veram majestatem; simul homo prodiit in sæculum; Spiritus de cœlis, significavit lætitiam, virgo fœmina peperit Sanctum in *Tacyn* (hoc est, Judæa) clarissima constellatio annuntiavit felicitatem; *Po su* (Reges ex illa terra Orientali) viderunt claritatem, & venerunt offerre munera subjectionis completa bis decem quatuor sanctarum. Est prophetiarum antiqua Lex; gubernavit familias, regna (id est, omnes) cum magna doctrina, locutus trinæ unitatis puram, spiritualem sine verborum strepitu, novam Legem; perfecit bonos mores cum directa fide; ordinavit octo finium & beatitudinum loca & gradus; Locum igneum purgandi pulveris, perficiendæ integritati, aperuit trium virtutum scholam; reseravit vitam, extinxit mortem; ascendit ad cœlos, sedet ad dextram Patris, expectans tempus quo veniet judicare vivos & mortuos, & regnum ejus non erit finis.

treté; c'est pourquoy il a esté la cause de trois cent soixante quinze sectes. Les hommes suivoient l'ordre des Vestiges, s'efforçant de tiltre des filets de raison. Quelques uns montroient que les choses creées devoient passer pour estre leur propre principe; quelques autres disoient que les deux causes prenoient leur Origine du Neant. Les uns offroient des sacrifices à la fortune pour se la rendre favorable; les autres recherchoient les biens trompeurs, afin de tromper les hommes; les uns se tourmentoient par les frauduleuses inventions de la prudence de leurs pensées; & les autres estoient consommés par les ardeurs de l'amour, et ainsy ils se veyoient esgallement travaillés. Outre ce qu'ils pouvoient obtenir; c'est qu'ils estoient trés estroitement liés aux flammes, roulés sur un feu qui les consommoit, accumulant tenebres sur tenebres; perdant despuis un long temps l'excellente beatitude. Dans ce temps une des trois personnes s'est communiquée au trés illustre & au trés venerable *Mi Xio;* couvrant & cachant sa veritable Majesté; il s'est fait homme dans le monde; l'Esprit cœleste a marqué la joye; une femme Vierge a enfanté le Sainct en *Tacyn* (c'est à dire en *Judée.* Une tres claire estoille a annoncé la felicité. *Po su* (ce sont les Roix de cette terre Orientale) ont veu la clarté, & sont Venus offrir leurs presents, plains de respect & de soubsmission. Vingct quatre Sainctes (je croy que ce sont les Sainctes Provinces de ces monarques) l'ancienne Loy comprent les Prophetes; il a gouverné les familles, & les Royaumes (c'est á dire tous le monde) avec une grande doctrine; il a annoncé sans emphase ny bruit de parolles une pure, Spirituelle, & nouvelle loy de l'unité trine. Il a perfectionné les bonnes mœurs avec une Foy droite, & parfaite. Il a ordonné les huict fins, & les Cieux, & les degrés des Beatitudes. Comme aussi il a determiné un lieu de feu pour purger la poudre & redonner la derniere perfection; il a ouvert l'eschole des trois vertus, il a fait revivre la vie, en destruisant la mort. Il a esté eslevé

懸景日以破暗府。魔妄於是乎悉摧。掉慈航以登明宮。合靈於是乎既濟。能事斯畢。亭午昇眞。經留廿七部。張元化以發霊。開法浴水風。滌浮華而潔虛白。印持十字。融四照以合無拘。擊木震仁惠之音。東禮趣生榮之路。存鬚所以有外行。削頂所以無內情。不畜臧獲。均貴賤於人。不聚貨財。亦罄遺于我。齋以伏識而成。戒以靜愼爲固。七時禮讚。大庇存亡。七日一薦。洗心反素。眞常之道。妙而難名。切用昭彰。強稱景教。

break open the abodes of darkness, and thereby the wiles of the devil were frustrated.[21] He put in motion the ship of mercy, to ascend to the mansions of light, and thereby succor was brought to confined spirits.

His mighty work thus finished, at mid-day he ascended to his true estate. Twenty-seven books remained.[22] He set forth original conversion, for the soul's deliverance; and he instituted the baptism of water and of the spirit, to wash away the vanity of life and to cleanse and purify (the heart).

Taking the cross as a sign,[23] (his deciples[24]) unite together the people of all regions without distinction. They beat the wood,[25] sounding out the voice of benevolence and mercy. In evangelizing the east, they take the way of life and glory. They preserve their beard for outward effect. They shave the crown of the head, to indicate the absence of passion. They keep no slaves, but place upon an equality the high and low. They do not hoard goods and riches, but bestow them on the destitute. They practice abstinence in order to increase their knowledge. They watch,[26] in order to maintain quiet and circumspection. Seven times a day they offer praises to the great advantage of both the living and the dead. Once in seven days[27] they have divine service, in order to cleanse their hearts, and to regain their purity.

The true and constant doctrine is mysterious, and difficult to be characterized.[28] Anxious to make it clear and manifest, we can only name it the ILLUSTRIOUS INSTRUCTION.[29] Now without holy ones, religion[30] cannot be

xit mortem; appensus claro die, ut destrueret inferni tenebrosi civitates, & regionem; diaboli dolos cum hoc totaliter destruxit, directo. Pietatis navigio, ut subirent illustrissimas mansiones, animabus spiritualibus in illo tempore cum jam succurrisset; potentiæ negotia hîc consummasset; seipso elevatus medio die ascendit in cœlum; Scripturarum remanserunt bis decem septem tomi; aperta est originalis conversio, ut possent homines rationales ingredi; Lex lavacri aquæ spiritûs abluendo superficiem exornat, & purificando, spiritum interius dealbat; signaculo Crucis dispersi in quatuor partes Mundi, ad congregandos & pacificandos sine labore pulsant ligna, timoris, pietatis, gratitudinisque voces personando. Orientem sacrificando, respiciunt vitæ gloriosæ iter, nutriunt barbas, quia habent extra conversari cum aliis; circumradunt summitatem verticis capitis, quia carent ad intra affectibus passionum; non fovent satellitia servorum, æquales nobilibus ignobilibus cum hominibus; non coacervant divitias, etiam pauperibus erogant, cum nobis; jejunant, ut subjiciant intellectui scientiam, & perficiant, vel ut quietent timoris passiones propter fortitudinem; septem vicibus offerunt laudis orationes magno adjutorio vivorum & mortuorum, septem dierum primo. Sacrificant, purificant corda, aversiones peccatorum absolvendo; vera virtutum Lex excellit & difficillimè nominari potest; operibus actionibusque illuminat tenebras umbrasque, cogimur vocare illam claram Legem; sola Lex sine Im-

en Croix en plein jour; a fin de destruire les Villes de l'enfer tenebreux & toutte sa region; c'est par ce moyen qu'il a entierement destruit les tromperies du Demon. Aprés qu'il eust consommé tous ces ouvrages par sa puissance, qu'il eust donné le secours aux ames Spirituelles, & qu'il leur eust procuré par un effet de compassion & de pieté de tres illustres demeures; il s'esleva de soy mesme au temps du Midy & monta au Ciel; il a laissé trente quatre Livres des escritures; la conversion originelle a esté ouverte; afin que les hommes raisonables peussent y entrer; La Loy du baptesme, de leau, & de l'esprit lavant la superficie orne l'interieur, & purifiant, lave l'esprit & l'ame interieurement. Par le moyen du signe da la Croix qui s'estant dans les quatre parties du monde, les peuples sons assemblés, & pacifiés par son bois sans avcune peine, faisant entendre des voix de crainte, de pieté, & de reconnoissance à toutes les Nations. Lors qu'ils sacrifient; ils tournent la face vers l'Orient; qui est le chemin de la vie bienheureuse, ils laissent croistre leur barbe; parce qu'ils doivent couverses avec les autres; Ils rasent le sommet de la teste; parce qu'ils ne sont point subjects aux mouvements de leurs passions; Ils ne se soucient point d'avoir de serviteurs. Ils sont semblabes aux nobles & aux Roturiers; Ils mesprisent les richesses & les donnent aux pauvres avec nous; ils jeunent; afin de soubsmettre la science à l'esprit & de se rendre parfaicts, ou pour n'avoir plus aucune passion de crainte à raison de la force; Ils presentent les oraisons de louange sept Fois le jour pour secourin les vivants & les morts, & c'estoit le premier jour de la Sepmaine. Ils sacrifient, & purifient leurs cœurs remetant les esgaremens des pecheurs. La veritable Loy des vertus est excellente & ne peût pas estre nommée que tres difficillement: Elle illumine les ombres & les tenebres par les actions, & les œuvres; nous sommes obligés de l'appeller claire Loy; la seule Loy ne

propagated; nor without religion can holy ones become great. But when the two are united the whole world will be civilized and enlightened.

In the reign of the civil emperor Táitsung,[31] the illustrious and holy founder [of the Táng dynasty], there was in Judea a man of superior virtue, called Olopun, who guided by the azure clouds, bearing the True Scriptures,[32] and observing the laws of the winds, made his way through dangers and difficulties. In the year 736 A. D., he arrived at Chángngán.[33] The emperor instructed his minister, duke Táng Hiuenling, to take the imperial ceptre and go out to the western suburbs, receive the guest, and conduct him into the palace. The scriptures were translated in the library of the palace.[34] The emperor, in his private apartments, made inquiry regarding the religion; and fully satisfied that it was correct and true, he gave special commands for its promulgation.

The document, bearing date, Chingkwán, 13th year, 7th month (August, 639 A. D.) runs thus:

"*Religion is without an invariable name. Saints are without any permanent body. In whatever region they are, they give instruction, and privately succor the living multitudes. Olopun, a man of great virtue, belonging to the kingdom of Judea, bringing the scriptures and images from afar, has come and presented them at our capital. On examining the meaning of his instruction, it is found to be pure, mysterious, and separate from the world. On observing its origin, it is seen to have been instituted as that which*

惟道非聖不宏。聖非道不大。道聖符契。天下文明。太宗文皇帝光華啟運。明聖臨人。大秦國有上德曰阿羅本。占青雲而載眞經。望風律以馳艱險。貞觀九祀。至於長安。帝使宰臣房公玄齡。揔伏西郊。賓迎入內。翻經書殿。問道禁闈。深知正眞。特令傳授。貞觀十有二年。秋七月。詔曰。道無常名。聖無常體。隨方設教。密濟羣生。大秦國大德阿羅本。遠特經像。來獻上京。祥其教旨。玄妙無爲。觀其元宗。生成立要。

peratoribus non magnificatur, Imperatores sine Lege non ingrandescunt; Legem Imperatores edictis dilatando Mundum exornant claritate; *Tay çun uen* Imperatoris clarissimi Sinarum Regni, temporibus ad illustrissimum sapientissimum Imperatorem venit homo de *Tacyn* (id est, Judææ) regno, habens supremam virtutem, nuncupatus *Lo-puen*, directus à cæruleis nubibus & deferens veræ doctrinæ scripturas, contemplando ventorum regulam ad decurrenda laborum pericula; *Chenquon Kien sú* (est nomen Sinici anni cadentis in Christi annum 636.) pervenit in aulam Imperator, præcepit Colao Vasallo, *Fam cum yuen lim* (est nomen Colai) mittere regios scipiones (isti sunt rubri, & cum Imperator aliquid mandat, semper deferuntur) ad Occidentis suburbana hospiti obviam recipiendo, ingredientem intra palatium fecit transferri doctrinæ Legis libros, in palatio inquisivit de Lege deligentissimè, in penetralibus profundissimæ doctrinæ, rectæque veritatis, de proposito mandavit illam promulgari dilatarique; *Chen quon* (anni sic dicti) decimus erat secundus annus (hoc est, Christi 639) Autumni Septima Luna edictum Regis positum inquit Lex non habet ordinarium nomen, sancti non habent semper eundem locum, decurrunt Mundum proponendo Legem, creberrimè succurrentes multitudini populorum *Tacyn* (Judææ) Regni magnæ virtutis, *Lo puen* de longè portans Legis scripturas imaginesque, venit illas offerre in supremam Regiam, inquirendo sigillatim illius Legis intentum reconditum, excellens sine superficie; vidimus suæ originis radicalis principium, à mortalium creatione statutam necessitatem, verborum sine supeût pas estre magnifiée sans les Empereurs, ny les Empereurs devenir grands sans la Loy: Ils rendent le monde illustre en la faisant recevoir d'un chascun, & la dilatant par leures Edits, ils remplissent l'univers de clarté; Au temps de *Tay cun-uen* trés illustre Empereur du Royaume de la Chine, un homme de *Tacyn* (c'est à dire de Judée) vint à ce trés illustre & trés sage Empereur, ayant une grande vertu & une supreme authorité; son nom estoit *Lo-puen* conduit par les nuës du ciel, & portant avec soy les escritures de la veritable doctrine, observant les vents pour esviter les dangers & fanchir les obstacles qui s'opposoient à son voyage est venu en l'an de *Chen quon Kien fú*, (qui est le nom de cette année Chinoyse, qui respond à la 636 de Jesus Christ) à la cour de l'Empereur. Il a commandé à *Calao Vassallo Fam cum yuen lim* (c'est le nom de Colai) d'envoyer des Scipions Royaux (ceux-cy sont rouges, & font les orders de l'Empereur quand il commande quelque chose) de s'en aller dans le Fauxbourg de la Ville du costé de l'Occident au devant du nouveau venu, & là de le recevoir: Entrant dans le Palais, il faict porter les livres de la doctrine & de la Loy: il s'occupe serieusement à sçavoir, ce qu'il y avoit dans cette Loy & à penetrer le plus profond de la doctrine de la droite verité; aprés il ordonne qu'elle fût promulgée & dilatée l'an *Chen quon* (c'estoit la douziesme année, autrement la 639 de Jesus Christ). Le Roy donna un Arret la septiesme Lune de l'Automne, par lequel il dit que la Loy na point de uom ordinaire, les SS. n'ont pas tousjours le méme lieu, courant par le monde en proposant la Loy secourant suffisament à la multitude des peuples de *Tacyn* (de la Judée) Royaume de grand vertu, *Lo puen* portant de loin les escritures de la Loy & les images, est venu les offrir à la cour souveraine, recherchant de point en point le principal dessein de la Loy, qui estoit caché; Il a trouve qu'il est excellant sans superficie (c'est à dire sans apparence) nous avons veu le principe de sa premiere Origine, & la necessité establié despuis la crea-

is essential to mankind. Its language is simple, its reasonings are attractive, and to the human race it is beneficial. As is right, let it be promulgated throughout the empire. Let the appropriate Board build a Judean church in the Righteous and Holy Street of the capital, and appoint thereto twenty-one priests."

The power of the illustrious Chau dynasty having fallen, the green car having ascended westward, the religion of the great Táng family became resplendant, and the illustrious spirit [35] found its way eastward. The appropriate officers were instructed to take a faithful likeness of the emperor, and place it on the wall of the temple. The celestial figure shone in its bright colors, and its lustre irradiated the illustrious portals. The sacred lineaments spread felicity all around, and perpetually illuminated the indoctrinated regions.

According to the maps and records of the western nations, and the histories of the Hán and Wei dynasties, Judea is bounded on the south by the Coral Sea; on the north by the Shúpáu hills; on the west it stretches towards the flowery forests, and the regions of the immortals; and on the east it is conterminous with the Dead Sea of perpetual winds. The country produces cloth that is proof against fire, a balm that restores life, bright lunar pearls, and night-shining gems. Theft and robbery do not exist. The people have joy and peace. None but illustrious laws prevail. [36] None but the virtuous are placed in the magistracy. The country

辭無繁說。理有忘筌。濟物利人。宜行天下。所司卽於京義寧坊造大秦寺一所。度僧廿一人。宗周德喪。青駕西昇。巨唐道光。景風東扇。旋令有司。將帝寫眞。轉摸寺壁。天姿汎彩。英朗景門。聖蹟騰祥。永輝法界。按西域圖記。及漢魏史策。大秦國。南統珊瑚之海。北極鼠賓之山。西望仙境花林。東接長風弱水。其土出火浣布。返魂香。明月珠。夜光璧。俗無侵盜。人有樂康。法非景不行。主非德不立。土宇廣闊。

perfluitate doctrinam, rationem habentem oblivionis sustentaculum proficuam Rebus, utilissimam hominibus, extendente opera in Mundo, ideó præcipio Magistratibus, ut in Regia, *ynym fam* ædificent *Tacyn* (Judææ) Regni Ecclesiæ unum locum, ponant Sacerdotes bis decem & unum homines. *Cun cheu* (est cujusdam antiqui viri nomen) virtute extincta, in nigro curru ad Occidentem recessit, verum Regiæ familiæ *Tam* doctrinæ claritas clarissimo spiritu Orientem perflavit, vulgata edicta sunt à Magistratibus, reposuerunt Imperatorum pictas vera effigies, in templi parietibus Imperatorum figuræ exuperantes, quinque coloribus cumulata luce illustrabant portas. Sanctis exemplis advenit felicitas, æternùm splendentis Legis terminus, examinando Occidentis terrarum descriptionum monumenta, & *Han guey* familiarum Regiarum Historiographos, *Tacyn* Regnum ab Austro unitur coralli rubri maribus (id est Rubro Mari) à Septentrionali polo omnium pretiosorum lapidum montibus; ab Occidente imortalium hominum loco floridissimarum arborum, ab Oriente unitur loco *Cham fum* mortuæque aquæ; ex illius terra prodit igne lavanda tela, balsamum odoriferum, lucidæ Lunæ gemmæ, noctu lucentes lapides pretiosi, consuetudinem non habent. Ratiocinandi populi, habent lætitiam pacificam, legem præterquam charitatis nullam aliam sequuntur; Reges Sine virtutibus non constituunt; terræ

tion des mortels, une doctrine sans superfluité des parolles, laquelle est appuyée par la raison, profitable à Toutes choses, tres utille aux hommes, & tres digne d'estre publiée par toute la Terre; c'est pourquoy, je commande aux Magistrats qu'ils batissent un lieu & une Eglise de *Tacyn* (de Judée) du Royaume de l'Eglise, & que les *Y nym fam* edifiient un Temple dans lequel il y aura vingt & un Prestre. *Cun cheu* (c'est le nom d'un certain homme vieux) sa vertu estant esteinte, se retira vers l'Occident monté sur un charriot noir. A la verité la famille Royalle de *Tam* devenuë illustre par la clarté de la doctrine, a rafraischi l'Orient d'un trés noble esprit, pour lors les Magistrats publierent des Edits, & mirent les Tableaux des Empereurs (representés au naturel) aux murailles du Temple, surpassant de beaucoup les figures des mémes Empereurs; Ils faisoient brilles les portes du Temple par une augmentation d'esclat de cinq differentes couleurs. La fœlicité est venuë par de SS. exemples & le terme de la Loy qui a brillé eternellement, est venu à son point. Examinant les Monuments, & les descriptions des Terres de l'Occident, & les Historiographes des familles Royalles de *Han guey*; on a trouvé que le Royaume de *Tacin* est Borné par les Mers de Corail, (c'est à dire la Mer rouge) du costé du Midy; par les Montagnes des Pierres precieuses de celuy du Septentrion; on a veu que les Limites, du costé de l'Occident des hommes immortels, sont des Lieux remplis d'arbres Fleurissant en toute saison; son Orient est uni à *Cham fum*, & à l'eau morte. Il sort un feu de cette Terre dont on lave les toyles. Elle produit du baume tres odorifferent, de tres brillantes Lunes qui sont des perles, & des Pierres precieuses qui reluisent la nuit. Ils n'ont point de coustume les peuples ont le plaisir innocent de pouvoir raisonner, & ils ne reçoivent pas d'autre Loy que celle de la Charité (c'est à dire de l'Evangile). Les Roix ne sont rien sans la vertu, ils fleurissent par leurs mœurs illustres

is extensive, and its literature and productions are flourishing.

The emperor Káutsung honored and perpetuated (the memory of) his ancestors. He supported the truth they inculcated, and built churches in all the departments of the empire. He raised Olopun to the rank of high priest and national protector. The law [37] spread in every direction. The wealth of the state was boundless. Churches filled all the cities; and the families were rich, illustrious, and happy.

In the year 599 A. D. the followers of Budha raised a persecution, and argued aganist the eastern Chau family.

At the close of the year 713 A. D.,[38] some base scholars raised ridicule, and in Síkáu spread abroad slanderous reports. But there were chief pirest, Lohán, Táiteh, Lieh, and others, honorable descendants of those from the west, distinguished and elevated in character, who unitedly maintained the original doctrines, and prevented their subversion.

Hiuentsung, the most righteous emperor, commanded five kings, Ningkwoh and others, to go in person to the church of Felicity, build up the altars, restore the fallen timbers, and replace the delapidated stones.

Tienpáu, in the commencement of his reign, A. D. 742, commanded his general Káulihsz' to

文物昌明　高宗大帝。克恭纘祖。潤色眞宗。而於諸州各置景寺
仍崇阿羅本爲鎭國大法主。法流十道國富元休。寺滿百城。家殷
景福。聖歷年。釋子用壯。騰口於東周。先天末。下士大笑。訕謗於西
鎬有若僧首羅含。大德及烈。並金方貴緒。物外高僧。共振玄綱俱
維絕紐　玄宗至道。皇帝。令寧國等五王親臨福宇。建立壇墝。法
棟暫撓而更崇。道石時傾而復正。天寶初。令大將軍高力士。送五
聖寫

mundus largus amplus, moribus florent illustrissimis; *Cao çun* magnus Imperator scivit reverenter imitari majores suos; expressit factis suum parentem, & in omnibus Regnis ubilibet ordinavit fieri claræ Doctrinæ Ecclesias; & sicut anteà venerabatur *Olo puen*, sic fecit illum custodem Regni magnæ Legis dominum; Lex dilatata perdecem *tao*, (id est, per omnia Regna) felicitatis radice cumulatissima; Ecclesiæ implebant centum civitates (id est, omnes) familiæ Regiæ fulgebant felicitate; *Xim lie* anno Bonzii usi viribus erexerunt ora (id est, Legem vituperaverunt) in *tum Cheu* (est Civitas in Honan Provincia) *Sien tien* (anno Christi 713) finiente. Vulgares viri valdè etiam illam irriserunt, calumniatique sunt in *Sy Kao* (antiqua est Regis *Uen uam* aula in *Xen sy* Provincia) erat *Gio* (Joannis est Sinico more vocabulum) Sacerdos. Caput *Lo han* magnæ virtutis *Kiĕ liĕ*, & *Kim* terrarum nobiles discipuli, rebus exterioribus superior ille Sacerdos unà cum aliis, pietatis cœlestis retia & fila dirupta resarcivit *Iuen çun chi Tao* Imperator mandavit *Nym* Regni aliorumque quinque Reges personaliter descendere ad felicitatis mansionem (id est in Ecclesiam) erigere altaria, aulasque Legis, trabes columnasque concisas solidavit, & majis radicavit; Legis petra tunc inclinata etiam iterum rectificata fuit. *Tien pao* (anno Christi 747.) anno inchoato mandavit magnum Generalem *Kao lie su* (Eunuchus fuit) deferre quin-

dans toute l'estanduë de la terre & dans la grandeur de l'univers. Le grand Empereur *Cao çun* sçeut imiter avec beaucoup de reverence & de respect ses predecesseurs; il a parfaitement exprimé son Pere par les actions, & il a voulu que dans tous ses Royaumes l'on bastit des Eglises de la tres illustre doctrine, & que tout ainsy qu'on avoit auparavant veneré *Olo puen*: aussi le voulut-il establir le Custode & le Seigneur du Royaume de la grande Loy. La méme Loy estant publiée par les dix *Tao* (c'est à dire par tous les Royaumes) elle prit racine, en sorte qu'elle devint comblée de bonheur. Les Eglises replissoient cent Villes (c'est à dire toutes). Les familles Royalles brilloient de gloire & de beatitude; en l'an de *Xim lie* les Bonziens employerent toutes leurs forces pour ouvrir leurs bouches (c'est à dire ont presché, & rendu odieuse la Loy de Dieu) dans *tum Cheu* (c'est une Ville de la Province de *Honam*) sur la fin de l'an *Sien tien* (qui est la 713 *de Jesus Christ.* Les personnes du vulguaire la mespriserent encore beaucoup & la calomnierent dans *Sy Kao* (c'ets l'ancienne Cour du Roy *Uen uam* dans la Province de *Xen sy)* Il y avoit un certain *Jean* (c'est le mot dont on se sert dans la Chine pour dire *Jean*) lequel estoit Prestre. *Lo han* homme de grande Vertu estoit le Chef, & *Kiĕ liĕ & Kim* (les Nobles du Pais) estoient les Disciples. Ce superieur & ce Prestre avec quelques outres, par le moyen des choses exterieures, racommoda les rets & les filets rompus de la pieté Cœleste *Juen cun-chi* l'Empereur *Tao* commenda à *Nym*, & à cinq autres Roix du Royaume, de descendre personnellement à la maison de la felicité (c'est à dire l'Eglise) de dresser des autels, & des cœurs de la Loy. Il a affermi les poutres, & les Colomnes rompuës & les a mieux establies. La Pierre de la Loy, qui pourlors estoit courbée fût relevée par luy encore de nouveau. *Tien pao* ordonna (au commencement de l'an 747 de Jesus Christ) au grand General *Kao lie su* (c'estoit un Eunuque.)

take the portraits of the five sacred ones,[39] and place them in the church, and also to present one hundred pieces of silk, to give eclat to the same. Though their august persons are remote, their bows and their swords can he handled.[40] The horns of the sun send forth their light; and, the celestial visages seen to be present.[41]

In the third year of Tienpáu's reign, there was a priest, Kihhoh from Judea, who observing the star, sought renovation:[42] and, seeking the sun, came to the honored one. His majesty commanded the priests Lohán, Púlun, and others, seven in all, with the eminently virtuous Kihhoh, to perform divine service in the Church of Rising Felicity. Then the celestial writing appeared on the walls of the church, and the imperial inscriptions upon the tablets. The precious ornaments shone brightly. The refulgent clouds were dazzling. The intelligent edicts filled the wide expanse, and their glory rose above the light of the sun. The bounteous gifts are comparable to the lofty mountains of the south; the rich benevolences deeper than the eastern seas. The righteous do only what is right, and that which is fit to be named. The holy ones can do all things, and that which they do is fit to be commemorated![43]

The emperor Suhtsung, learned and illustrious, in five departments of the empire, Lingwú, &c., rebuilt the churches of the illustrious religion. The original benefits were increased, and joyous fortune began. Great felicity descended, and the imperial patrimony was established.

眞寺內安置。賜絹百匹。奉慶睿圖。龍髯雖遠。弓劍可攀。日角舒光
天顏咫尺。三載大秦國有僧佶和。瞻星向化。望日朝尊。詔僧羅含
僧普論等一七人。與大德佶和。於興慶宮修功德。於是天題寺榜
額栽龍書。寶裝璀翠。灼爍丹霞。睿扎宏空。騰凌激日。寵賚比南山
峻極。沛澤與東海齊深。道無不可所可可名。聖無不作。所作可述
肅宗文明皇帝。於靈武等五郡。重立景寺。元善資而福祚開。大慶
臨而皇業建。

que Imperatorum effigies veras, Ecclesias intra reponendas, dedit serici centum telas offerendas festi lætitiæ augendæ gratia, Draconis barbæ licet longæ sint Arcus armaque ex illo pendentes possumus attigere tamen manu (hoc est, absens quamvis sit Imperator, tamen sui memoriam in dictis rebus reliquit) Solis cornua dilatabantur Clarissimè, cœlorum color vicinus exæquabat omnia; Tertio anno *Tacyn* Regni erat Sacerdos *Kie ho,* qui iter dirigens per stellas pervenit in Sinas respiciens Solem, Imperatorem reveritus est ex illius mandato Sacerdos *Lo han*, Sacerdos *Pu hum* atque alii Septem viri cum magnæ virtutis *Kie ho* in *Nimkim* Palatio exercuerunt opera virtutum; in illo tempore Regia edicta in templorum tabulis (seu portis) in ipso frontispicio deferebant draconum Imperialium picturas. Pretioso ornatu splendore petrarum fulgentes illustrissimæ minii Rubicantis, nubes, scripturam conspicuam reddebant, in vacuo ascendebat claritas irrigando diem, Amor beneficiaque Boreæ Austrique montibus exæquabantur altissimis, exundantiaque cum Orientis maris comparari poterat profundo; Lex non nisi consentanea rationi est, quod est autem tale convenit nomen optimum & famam habere, Imperatores absque illa non operantur, quod autem illi operantur, confentaneum est promulgari; *So çum uen min* Imperator in *Lim uú* & aliis quinque civitatibus multas erexit claræ Doctrinæ Ecclesias, Antiquam bonitatem adiuvit & felicitatem cœpit aperire maximum festum lætitiæ descendit & Imperatorum operâ

de porter cinq veritables effigies des Empereurs, qu'on devoit metre dans l'Eglise, il donna cent Toiles de soyë pour estre offertes au jour de la feste pour en augmenter la resjoüissance, quoyque les barbes du Dragon soient asses longues nous pouvons toutefois atteindre avec les mains l'arc & les armes qui en pendent (c'est à dire que quoyque l'Empereur foit absent il a laissé neantmoins des marques de son souvenir en ces choses). Les cornes du Soleil s'estendoient avec beaucoup d'esclat, la couleur approchante de celle du Ciel esgaloit toutes choses. Il y avoit un Prestre nommé *Kie ho* en la troisjesme année du regne de *Tacin*, lequel prenant son chemin à la faveur des estoiles arriva dans la Chine regardant le Soleil. Il fit la reverence à l'Empereur, lequel fit commendement à *Lo han* à *Pulum*, Prestres, à sept autres, & à *Kio ho* homme de grande Saincteté d'exercer les œuvres de Vertu dans le *Nim Kim*, qui estoit le Palais; Pour-lors les Edits Royaux estoient gravés sur les Tables du Temple c'est à dire les portes) & on voyoit sur le frontispice les Tableaux des Dragons Imperiaux. Resplendissans d'un percieux ornement, & d'un esclat qui sortoit des Picrres, lesquelles donnoient une certaine couleur rouge, les Nuës faisoient paroistre l'escriture avec plus d'esclat: desorte que leur clarté brilloit de toute parts comme un beau jour; L'amour & les Liberalités ressembloient à la hauteur des Montagnes du Septentrion, & du Midy, & l'abondance pourroit estre comparée à la profondeur de la Mer Orientalle. La Loy s'accorde tousjours avec la raison. Ce qui est tel merite un grand nom, & une belle reputation, les Empereurs ne peuvents rien faire sans elle; ou ce qu'ils font merite d'estre promulgué. L'Empereur *So çum uen min* a basti dans *Lim uû* & dans autres cinq Villes plusieurs de la Doctrine illustre Eglises. Il a aydé l'ancienne bonté, & a commencé à descouvrir la felicité, le grand jour de la resjouissance est venu, & les œuvres des Empereurs

代宗文武皇帝。恢張聖運。從事無爲。每於降誕之辰。錫天香以告成功。頒御饌以光景眾。且乾以美利。故能廣生。聖以體元。故能亭毒。我建中聖神文武皇帝。披八政以黜陟幽明。闡九疇以維新景命。化通玄理。祝無愧心。至於方大而虛。靜專而恕。廣慈救眾苦。善貸被羣生者。我修行之大猷。汲引之階漸也。若使風雨時。天下靜人能理。物能清。存能昌。歿能樂。念生響應。情發自誠者。我景力能事之功用也。大施主金紫光祿大夫。同朔方節度副使。試殿中監

The civil and martial emperor Táitsung, enlarged the sacred domains, and ruled without effort. On the return of his natal day he gave celestial incense to celebrate the meritorious deeds of his government; and he distributed provisions from the imperial table, in order to give honor to those in the churches. As heaven confers its gifts, and sheds bounties on the living; so the sovereign, comprehending right principles, rules the world in equity.

Our emperor Kienchung, holy, divine, civil and martial, arranged his form of government so as to abase the wicked and exalt the good. [44] He unfolded the dual system so as to give great lustre to the imperial decrees. In the work of renovation he made known the mysteries of reason. In his adorations he felt no shame of heart.[45] In all his duties he was great and good. He was pure, and unbiased, and forgiving. He extended abroad his kindness, and rescued all from calamities. Living multitudes enjoyed his favors. 'We strive to cultivate the great virtues, and to advance step by step.' [46]

If the winds and the rains come in their season, the world will be at rest; men will act rightly; things will keep in their order; the living will have affluence and the dead joy.[47] Considering life's responses,[48] and promted by sincere feelings of regard, I King have endeavored to effect these worthy ends,—the great benefactors, their excellencies of the Kwángluh Kintsz', the tsieh-tú fú-shí of the north, and the Shí-tien chungkien having conferred on me rich robes.

suscitata sunt, *Tay çun uen uu* Imperator lætitiæ reseravit sanctum circuitum, prosecutus negotia non frustranea, quolibet in Dei incarnati Natalis diei tempore mandabat incendendum Imperialem odorem per hoc admonens alios operari meritoria opera, mittebatque convivia ad illustrandum clarissimæ Legis populos; nempè cœlorum habuit pulcherrima lucra, ideoque potuit dilatare mortales, Imperatorium habuit locum & dignitatem originariam, ideò noverat superare venena noster *Hien chum xim xin uen uu* Imperator, instituit octo modos regiminis ad renovandam substituendamque tenebris lucem, aperuit novem ordines ut solum renovaret claræ Doctrinæ mandatum dirigendæ penetrandæque illius excellentissimæ rationi, orat sine verecundia cordis, pervenit ad Mundi supremum, & humilis est, promulgat pacem & veniam dat aliis, illustrissimæ est clementiæ & auxilio est omnibus afflictis, bona elargitur multitudini populorum, & nostrorum componendorum operum maximè studiosus, profudit directionis gradus decurrendos, obsequi fecit ventorum pluviarumque tempora, Mundum pacificavit, homines sciunt se regere, res possunt disponere, vivi noverunt florere, mortui possunt lætari, operibus mortalium bona fama respondet, Natura profudit ex se perfectionem, quia nostræ clarissimæ Doctrinæ Lex potest negotiorum opera perficere, magnos largitus (titulos) Dominus; *Kin su Kuam lo ta fu* (est titulus Officii intra aulam) & simul *So fam rye tu fo su* (Officii extra aulam est titu-

ont esté suscitées; *Tay çun uen uu* qui estoit Empereur firma le Sainct circuit de la joye; il a poussé les affaires avec beaucoup de succés, toutes les années il envoyoit au jour de la naissance du Dieu incarné des odeurs imperiaux pour les faire bruller; advertissant les autres en celà de faire des œuvres meritoires. Il envoyoit dequoy entretenir les peuples de la tres illustres Loy; Il a eu des grandes faveurs du Ciel; c'est pourquoy il a peu agrandir les mortels; Il a eu le lieu & la dignité de l'Empire nostre Empereur *Kien chum xim xin uen uu* sçavoit parfaitement bien venir à bout des venins originaires; c'est pourquoy il establit huict façons de gouverner; afin de renouveller & de substituer la lumiere aux tenebres, il descouvrit neuf moyens seulement; afin de renouveller le commendement de l'illustre doctrine pour deriger & porter par tout son excellente raison. Il prie tout son cœur sans aucune honte. Il a esté eslevé sur le plus haut lieu du monde, & l'humilité a esté son partage. Il porte la Paix par tout, & donne grace & le pardon à un chascun, il a une ame ornée d'une illustre Clemence & tout à faict sensible à la compassion; de sorte qu'il ne refuse jamais son secours aux affligés, il donne ses biens à toute la populace; & de composer nos actions fort attaché. Il a manifesté le chemin & les degrés qu'il falloit prendre dans la direction. Il a rendu les temps de la pluye, & des vents obeissants & soubsmis; Il a Pacifié le monde, les hommes sçavent se gouverner, ils peuvent disposer leurs affaires, les vivans ont appris à fleurir, les morts peuvent se resjouïr. La bonne reputation respond aux œuvres des mortels, la nature donne de soy la perfection; parceque la Loy de nostre illustre doctrine peût perfectionner toutes les actions que l'on faict; Il a donné comme Seigneur des grands titres, *Kin su kuam lo ta fu* (c'est le titre d'un office du dedans de la cour) comme aussi *So fam cye tu fo su* (c'est un titre qui est hors de la Cour.) *Xi tien chun kien* (c'est un autre titer d'office dans la Cour) a donné

The kind and courteous priest Isaac [49] having thoroughly studied this religion, came to China from the city of the king's palace.[50] His science surpased that of the three dynasties;[51] and he was perfect in the arts. From the first he labored at court, and his name was enrolled in the royal pavilion.

The secretary, duke Kwoh Tsz'i, raised to royalty from the magistracy of Fanyáng, first held military command in the north. Suhtsung made him his attendant; and though a chamberlain, always kept him in the military service. He was the tooth and nail of the palace, and the ears and eyes of the army. He distributed his emoluments, not laying them up at home. Western gems he offered to his majesty.[52] He dispersed, and dispensed with, golden nets.[53] Now he repaired the churches, and now he enlarged the schools of the law. He adorned all the sacred edifices, making them like the flying Hwui. Imitating the scholars of the illustrious religion he distributed alms. Annually he held a general assembly of the young clergy from all the churches, and for fifty days exercised them in pure and elevating services To the hungry, who came to him, he gave food; to those suffering from cold, he gave clothes; he cured the sick and raised them up; and the dead, he buried and laid down to rest.

The refined and circumspect Tálisha never heard of such noble deeds. The white robed and illustrious students, having

賜紫袈裟。僧伊斯。和而好惠。聞道勤行。遠自王舍之城。聿來中夏。術高三代。藝傳十全。始効節於丹廷。乃策名於亡帳。中書令汾陽郡王。郭公子儀。初摠戎於朔方也。 肅宗俾之從邁。雖見親於卧內不自異於行間。爲公爪牙。作軍耳目。能散祿賜。不積於家。獻臨恩之頗黎。布辭憩之金罽。或仍其舊寺。或重廣法堂。崇飾廊宇。如翬斯飛。更効景門。依仁施利。每歲集四寺僧徒。虔事精供。絡諸五旬。餧者來而飯之。寒者來而衣之。病者療而起之。死者葬而安之。

lus), *Xi tien chun Kien* (alius titulus Officii in aula) donavit purpuream vestem Sacerdoti *Ysu* pacificatori, aliisque desideranti benefacere, bonum nomen & famam Legis promulganti, de longe in *Vam xe chi chim* venienti medio vere, virtutibus superabat tres generationes, scientias dilatabat decem perfectissimè, à principio sevierat in palatio Regis, posteaque scriptum fuit nomen illius in Regio libro ex *Xu lim de fuen yan* Regulum cum *çu y* in principio. Adjuverat armigerantem in *So fam, So çun* (Imperator) miserat illum, ut sequeretur præeuntem, etiamsi videretur sua persona cum dormientibus intra, nunquam se mutavit in operibus exterioribus, fuit Rex Reipublicæ pro unguibus dentibusque, fuit Exercitui pro auribus oculisque, sciebat repartiri redditus beneficiaque, nunquam aggregabat pro sua domo, obtulit *Lim ngen* ex Poli (vitrum pretiosum) dedit *Cu Ki*, ex, aureos tapetes, interdum restaurabat antiquas Ecclesias, interdum multiplicabat amplissimas Legis aulas, honorando exornandoque domiciliis Mundum, sicut volatilium quibusdam alis, diligenter exercuit opera; clarissimæ Legis discipulus obsequens caritati, distribuebat lucra; quolibet anno convocabat quatuor Ecclesiarum Sacerdotes, inserviebat affectuosè & reverenter ad minimum omnibus quadraginta diebus, famelici qui veniebant, etiam pascebat illos, frigore algebant qui venientes vestiebat illos, ægrotabant qui, curabat & erigebat illos, moriebantur qui, sepeliebat & quiescere faciebat illos, une robe de pourpre au Prestre *Ysu* Pacificateur, & desirant de bien faire aux autres, lequel a promulgué un bon nom & donné la reputation à la Loy, il est venu de fort loin en *Vam xe chi chim* au milieu du printemps. Il surpassoit en vertu trois generations, il ensegnoit dix sortes de sciences dans la perfection, ou commencement il avoit servy dans le Palais du Roy; aprés quoy on escrivit son nom dans le Livre Royal, *Xu lim de fuen yan* General avec *çu y* ou commencement avoit aydé l'homme d'armes dans *So fam, So çun* (l'Empereur) l'avoit envoyé; afin qu'il suivit celuy qui aloit devant, quoy qu'on vit sa personne ou dedans avec les dormants, il n'a jamais changé dans les œuvres exterieures, il a esté le Roy de la Republique & ses ongles & ses dents, comme aussi tout oreilles & tout yeux pour l'armée; il sçavoit distribuer les revenus & les biensfaits, il n'amassoit jamais rien pour la maison, il fit presant d'un *Lim ngen* fait de *Poli* (vere pretieux) il fit un dom à *Cu ki*, de beaucoup de Tapis d'or, cependant il multiplioit les grandes Loyx les Cours, honorant & embelissant le monde domicilles, il a mis en pratique ces œuvres comme s'il avoit eu des aisles de quelque oiseau, comme disciple de la trés illustre Loy & plein de charité il distribuoit les gains. Il a sembloit tous les ans les Prestres des quatre Eglises, auxquels il servoit avec affection & avec respect en particulier pour le mains pandant, quarante jours il nourissoit encore les famelques qui venoient à luy, il vestissoit les nuds lesquels s'adressoient à luy, & lesquels souffroient un grand froid, il prenoit soin de servir les malades & de leur redonner la santé, pour ce qui est des morts il les ensevelissoit & leur procuroit le repos; on n'entendoit pas du temps de *Ta-so* cette beauté (sa coustume estoit de recevoir les estrangers & de traiter splendidement le Pelerins) les hommes de la trés noble Loy estoient revestus

seen those men, desired to erect a monument to commemorate their good and illustrious acts.[54] The inscription reads thus:

"The true Lord is without beginning, silent, serene, and unchangeable. Possessed of creative power, he raised the earth and set up the heavens. The divided person[55] came into the world. The barque of salvation was boundless. The sun arose and darkness was annihilated. All bore witness to the truth. The glorious civil emperor, in reason joining all that was possessed by former kings, seized on the occasion to restore order. Heaven and earth were enlarged.[56] The bright and illustrious religion visited our Tang dynasty, which translated the scriptures, and built churches. The ship (of mercy) was prepared for the living and the dead. All blessings sprung into existence; and all nations were at peace.

"Káutsung continued the work of his ancestors, and repaired the temples. The palace of Concord was greatly enlarged. Churches filled the land; and the true doctrine, was clearly preached. Masters of the law were then appointed; the people had joy and tranquility, and all things were free from calamities and troubles.

"Hiuentsung displayed divine intelligence and cultivated truth and rectitude. The imperial tablets spread abroad their lustre. The celestial writings were glorious. The august domains were clearly defined. The inhabitants paid high respect to their sovereign. All things were glorious and tranquil, and under his auspices the people were prosperous.

"Suhtsung restored celestial rea-

清節達娑。未聞斯美。白衣景士。今見其人。願刻洪碑。以揚休烈。詞曰　眞主无元。湛寂常然。權輿匠化。起地立天。分身出代。救度無邊。日昇暗滅。咸證眞玄。赫赫文皇。道貫前王。乘時撥亂。乾廓坤張。明明景教。言歸我唐。翻經建寺。存沒舟航。百福皆作。萬那之康。高宗纘祖。更築精宇。和宮敞朗。徧滿中土。眞道宣明。式封法主。入有樂康。物無災苦。　玄宗啟聖。克修眞正。御牓揚輝。天書蔚映。皇圖璀璨。率土高敬。庶績咸熙。人賴其慶。　肅宗來復。天威引駕。聖月

temporibus *Ta-so* non audiebatur ista pulchritudo (solebat hic suscipere hospites & peregrinos lautissimè) albis vestiebantur claræ Doctrinæ viri, & modo videntur isti homines volui sculpere universis perennis memoriæ Lapidem, ut divulgentur felicia opera, Sermo inquit, verus Dominus sine principio, purissima quies semperque eadem, omnipotens totius Mundi artifex Creator statuit terram, erexit cœlum, communicando seipsum, prodit in mundum salutem instituit infinitam, ut Sol resplendens ascendit, tenebras extinxit, totam verificavit veritatis excellentem profunditatem, Serenissimus *Ven* Imperator Legis diadema tulit ante alios Reges usus benè tempore, abolevit turbas, cœlos dilatavit, terras extendit, clarissimæ illustrissimæ doctrinæ Legis verbis reduxit, nostrum Sinarum Imperium *Tam*, traduxit Scripturas, erexit Ecclesias, vivis mortuis fuit instar navis centum felicitatum gradus fecit decem millium Regnorum pacem, *Cao çun* imitatus majores, etiam ædificiis perfecit Mundum, Pacis palatia humili luce impleverunt Sinarum terras, veram Legem extendit clarissimè contulit titulos Legis domino, mortales habebant lætitiam, pacem, res carebant infortuniis calamitatibusque, *Yuen çun Ki* Imperator scivit se componere ad veritatem rectitudinemque, mandavit tabulas erigere lucidissimas Regiis scripturis florentissimè fulgentes, Imperatorum imaginibus clarissimorum resplendentes, illas omnia Regna valdè venerabantur, populi omnes renovabantur, homines gestiebant illa felicitate *So Cum*, rediit iterum Imperatoriæ Majestatis dirigere cursum Imperialis

d'habits blancs, on voit encore de semblabes hommes, que j'ay gravés sur cette Pierre pour laisser une memoire eternelle de leurs belles actions à la posterité; afin qu'elles soient publiées. L'escritures dit, le veritable Seigneur qui n'a point de principe, qui est le repose tres pur, & lequel est tousjours le mesme, le Tout puissant celuy qui a fait le monde, le Createur de toutes choses a fondé la Terre, esleve le Ciel se communiquant luy mesme, il est venu sur la terre, & y a establi un salut infini, il est monté comme un soleil rayonant, il a dissipé les tenebres, il a faict voir au jour toute l'excellente profondeur de la verité, *Ven* le Serenissime Empereur de la Loy a porté le diademe avant les autres Roix. S'estant sagement servi du temps, il a dissipé les troupes, dilaté les cieux, estendu les terres, & a reduit par les parolles de la tres noble & tres illustre doctrine de la Loy nostre *Tam* Empire de la Chine, il a traduit les escritures, il a erigé des Eglises, il a servi de navigation aux vivants, & aux morts, a augmenté la felicité de cent degres, il a fait la Paix de dix mille Royaumes. *Cao çun* a imité ses Ancestres, & a encore perfectionné le monde par ces ediffices. Les Palais de la paix ont remply les Terres de la Chine d'une humble lumiere, il a estendu la veritable Loy avec beaucoup de gloire, il a donné des titres au Maistre de la Loy, les mortels avoient la joye, la paix, rien ne souffroit d'infortunes & de calamites. L'Empereur *Yuen çun ki* a bien sçeu se faire instruire de la verité & prendre le bon chemin, il a ordonné déslever des tables toutes brillantes & remplies d'un esclat merveilleux à raison des escritures Royales qui y estoient, & les Tableaux des Empereurs les plus illustres qu'on y voyoit. Tous les R'oyaumes les avoient en grande veneration, tous les peuples les revoient avec respet, & tous les hommes estoient comble's de joye de les avoir, *So Cum*, reprit derechef le train de deriger la Course de sa Majesté Royalle. Le Soleil

son.[57] Great was his dignity as he rode in state. His splendor shone above the brightness of the moon. Happy winds swept the night. Felicity visited the august mansions. The autumnal vapors ceased forever. Tranquility reigned, and the empire increased.

"Táitsung was dutiful and just, in virtue according with heaven and earth. By his bestowments life was sustained, and great advantage accrued to all. With incense he made thank-offerings, and dispensed charity in his benevolence. Brightness came from the valley of the sun, and the vailed moon appeared in azure hues.[58]

"Kienchung was eminent in all things, and cultivated bright virtues. His martial dignity spread over all seas, and his mild serenity over all lands. His light came to human darkness; and in his mirror the color of things was reflected.[59] Throughout the universe light of life was diffused. All nations took example (from the emperor).

"The true doctrine is great, and all-prevalent and prevading. Hard it is to name the Word, to unfold the Three-One.[60] The sovereign can act, his ministers commemorate. Erect the splended monument! Praise the great and the happy!"

Erected (A. D. 781) the second year of Kienchung (the ninth emperor) of the great Táng dynasty, in the first month, and the seventh day.

The priest Ningshú being special law lord, and preacher to those of the illustrious religion throughout the regions of the east.

Written by Lu Siúyen, court councellor, formerly holding high military command in Táichau.[61]

大秦景教流行中國碑頌并序

朝議郎前行台州司士參軍呂秀巖書

大哉妙本。窅莫得名。功用昭彰。生乎三一。三一分布。鼓通神明。powerful 判十字以定四方。鍊陰陽而正二儀。日月運行而晝夜作。powerful 匠成萬物而生人。powerful 既生人竟。有識迷眞。三百六十五種。波騰鼓動。不能自反。powerful 眞主元尊。憫下民之顛迷。powerful 乃命神天使。景分出大秦。powerful 日昇有耀。powerful 室開二門。powerful 以正風律。powerful 以通生氣。powerful 神天使者。powerful 阿羅本。powerful 占青雲而載真經。powerful 望風律而臻止。powerful 詳其教旨。powerful 元妙無爲。powerful 觀其元宗。powerful 生成立要。powerful 惟人是寶。powerful 以十字制四方。powerful 永鎮三魔。powerful 以七時辯昏曉。powerful 能破諸暗。powerful 以三一位分。powerful 主生三法。powerful 以七級浮圖。powerful 洗滌塵染。powerful 以二宗三際。powerful 開度人倫。powerful 以主生三光。powerful 破除迷暗。powerful 以日慎七修。powerful 鎮除六賊。powerful 以伏耐降魔。powerful 制勝之道。powerful 以七日一薦。powerful 洗濯心原。powerful 以大齊懺悔。powerful 追補前愆。powerful 以七種聖事。powerful 修道之人。powerful 以七德爲本。powerful 以七宿主時。powerful 以定四季。powerful 以分二至二分。powerful 以正四立。powerful 以建十二月。powerful 以定一歲。powerful 以一七日。powerful 定一星虛危。powerful 以正四方。powerful 以分十二辰。powerful 以定一日。powerful 以一主宰。powerful 以制萬有。powerful 以一光明。powerful 以分晝夜。powerful 以一真道。powerful 以分人神。powerful 以一洪恩。powerful 以分善惡。powerful 以一天父。powerful 以分父子。powerful 以一聖神。powerful 以分男女。powerful 以一天使。powerful 以分貴賤。powerful 以一福音。powerful 以分苦樂。powerful 以一真教。powerful 以分邪正。powerful 以一真法。powerful 以分是非。powerful 以一真經。powerful 以分虛實。powerful 以一真宗。powerful 以分正僞。powerful 以一真主。powerful 以分尊卑。powerful 以一真性。powerful 以分賢愚。powerful 以一真命。powerful 以分貧富。powerful 以一真道。powerful 以分生死。powerful 以一真主。powerful 以分天地。powerful 以一真主。powerful 以分古今。powerful 以一真主。powerful 以分萬有。powerful 以一真主。powerful 以分萬物。powerful 以一真主。powerful 以分萬民。powerful 以一真主。powerful 以分萬國。powerful 以一真主。powerful 以分萬世。powerful 以一真主。powerful 以分萬代。powerful 以一真主。powerful 以分萬年。powerful 以一真主。powerful 以分萬日。powerful 以一真主。powerful 以分萬時。powerful 以一真主。powerful 以分萬刻。powerful 以一真主。powerful 以分萬分。powerful 以一真主。powerful 以分萬秒。powerful 以一真主。powerful 以分萬微。powerful 以一真主。powerful 以分萬塵。powerful 以一真主。powerful 以分萬虛。powerful 以一真主。powerful 以分萬空。powerful 以一真主。powerful 以分萬無

Sol pepulit tenebras, felicitatis aura eliminavit noctem, fecit illam redire Imperiali domni, felicitatisque odore æternum extinxit stititque impetus furentium. Pacificavitque pulverem rebellantium, fecit nostrum magnum *Hia* (ita etiam Sina vocatur) Imperium, *Tay cum hiao y* virtutibus univit cœlos & terram, aperuit beneficiis vitæ opera rebus auxiliatus pulcherrimo incremento, odores dedit in gratiarum actionem piissimus ad faciendas eleemosynas beneficentiâ faciebat descendere Majestatem, Luna, Sol perfectissimè conjunctæ in illo (id est omnia subjecta habuit) *Kien chun* gubernavit polos (id est Mundum) perfecit composuitque intellectus virtutem, robore pacificavit quatuor maria, exornavit adunavitque decem millium terminos, candelæ instar descendit in hominum secreta, ut speculum repræsentans rerum colorem. Mundum illuminavit resuscitavitque, centum barbaris dedit leges, Lex sola amplissimè respondet unicè perfectioni, coacti nomen illius dicemus, Lex est Trinitatis unius, Imperatores sciebant operari, Vasallus debuit referre. Erigo florentissimum Lapidem monumentum æternæ laudis originalem felicitatem magni Imperii Sinarum familiæ Regiæ *Tam* Imperatoris *Kien chun* secundo anno, cum esset principium Autumni mensis septimo die magni luminis florentissimi ornatus die, (hoc est, Dominico) erectus Lapis. Illo tempore Legis Dominus (Episcopus) Sacerdos *Nym Xu* regebat Orientalium terrarum clarissimæ Legis populos. *Chao y lam*, qui anteà fuerat *Tay chen su su çan Kim*. Vocatus Officialis *Liu sicu* propria manu scripsit.

Imperial a banni les tenebres, & a chassé la nuict par le moyen du bon-heur & de la felicité qu'il a rapellée dans la maison Imperial & par l'odeur de la felicité il a mis l'Estat en Paix ; de sorte qu'apres cela il a dissipé tous les troubles & calmé les dissentions il a Pacifie la poudre les Rebelles, & a fondé nostre grand *Hia* (c'est encore un nom de la *Chine*) & nostre Empire. *Tay cum hiao y* a uny les Cieux & la Terre par ses vertus, il mit au jour par les biens faicts des œuvres de vie & donné un grand accroissement à toutes choses, il offrit des odeurs en actions de graces, il estoit tres porté à faire l'aumosne & humilioit sa majesté par des actions de liberalité. Le Soleil, & la Lune estoient tres parfaitement unis en luy (c'est à dire que tout luy estoit sousmis) *Kien chun* a gouverné les Poles (c'est à dire le monde) il a perfectionné & reglé la vertu de l'esprit, il a pacifié les quatre Mers par sa force, il a uny & orné dix mille confins, il penetroit l'interieur comme si c'eût esté un flambeau & se representoit la couleur des choses comme un miroir il a resuscité & illuminé le monde, il a donné les loix à cent Barbares, la soule Loy respond parfaitement à une unique perfection, estant obligés de declarer son nom, nous le manifesterons. La Loy est d'une Trinité. Les Empereurs sçavoient agir. Le vassal a d'eu raporter. J'erige cette fleurissante Pierre comme un Monument d'une eternelle louange de la felicité originelle du grand Empire de la Chine, & de la Famille Royalle de l'Empereur *Tam*, la seconde année de *Kien chun*, ou commencement de mois de l'automne le septiesme jour de la grande lumiere jour trés agreable & tres beau (c'est à dire Dimanche) cette Pierre a esté eslevé. Le Segneur de la Loy c'est à dire l'Evesque) *Nym Xu* Prestre gouvernoit en ce temps les peuples de la tres illustre Loy de Terres Orientales. *Chao y lam*, qui auparavant avoit esté Tay *Chen su su çau Kim* appellé Official *Liu sieu* a escrit de sa propre main.

Our readers have now before them what claims to be a faithful copy of the Chinese inscription, found on the stone tablet, erected by the deciples of the Syrian Christians, A. D. 781; and with it, they have the best translations we have been able to furnish. Referring the critical student to the learned and copious notes, found in Kircher and others, who have written about this incription, we will only add here a few of our own, explanitory of the translation we have ventured to give. The reader will see that our version differs from the Latin and French, and very widely in some instances. The dates we believe are correct, as they appear in the English version. For the most part we have given the sense of the words and phrases as explained by those Chinese scholars, who have studied the document with us; in several instances, however, we have preferred a different rendering; and on numerous points we are not yet satisfied either with their interpretation or our own. Probably were a hundred students of Chinese employed on the document, they would each give a different view of the meaning in some parts of the inscription. Our notes shall be as brief as possible.

1. *King kiâu* 'illustrious doctrine' seems to be the term employed to denote the religion of Jesus—that system of instruction given by him: *kiâu* means to teach, to instruct, to train as a pupil, and is very similar to the Greek Μαθητευω. Of the name *Tatsin*, we can only say that if it does not refer to Judea, we know not what country it does designate.

2. The word *sz'* denotes a place from whence laws are issued, courts for public officers, &c. The Budhistic temples in China are called by this name, and the priests dwelling and officiating in them are called *sang*. We have taken the first to denote the *church* in Tatsin, and the other a *priest* from that church.

3. The words *chung shing* are emphatic, and denote *the* holy ones, i. e. the angels of God in heaven.

4. *Sân-yih* gives an idea like our own English word triune, denoting the three persons of the one true God. Some one has suggested that the two words *Sânyih* are intended only to indicate sound: if so, we are unable to conjecture to what they refer.

5. Here evidently sound is intended by the three syllables *A' loh áh*, which well indicate the name of the supreme one, Jehovah.

6. Three different renderings have here been suggested: thus, by dividing the cross to form the four cardinal points or parts of the earth: he determined by the Cross to create the world, i. e. by *him* who died on the cross; a third rendering is the one we prefer, and

the one we have given, viz.: he determined in the shape of a cross to spread out the earth.

7. *Yuen fung* seem to denote the same idea as we find in the first of Genesis, where the Hebrew words are rendered Spirit of God.

8. The word *ki* it is very difficult to understand. The Chinese tell us of many *ki*,—the twenty-four *kí*, the six *ki*, the three *kí*, and the two *ki*, as in our text. The two *ki* often denote the *yin* and *yáng*, i. e. matter and spirit, matter and form, light and darkness, &c. From the context we have concluded that the two are here intended to comprehend "all things visible and invisible," i. e. the universe.

9. The production of the two *ki* was merely preparatory, here we have the all things formed, perfected, finished.

10. Literally, 'transformed sea,' *hwá hoi;* the chaotic mass now reduced to order, the world as fitted up for the residence of him who was made in the image and likeness of God.

11. *Sotán* is unquestionably the name of a person, and refers to the great father of lies; *so* means to dance, or make postures, in the Chinese style; *tan* means the end, to annihilate: the two seem to have been joined to indicate the character of Satan, as the great destroyer.

12. 'Multiplicity of sects' we have translated the words *sán peh luh shih wú chung*, literally three hundred and sixty-five sorts. The word *chung* means plants, sorts, kinds, tribes, &c., and here will bear the sense we have given it, viz., sects.

13. Here the *Sán-yih* is represented as an agent, in sending forth a person—*fan shin:* this person is named and characterized in the sequel: *fan* is a part; and as a verb, it signifies to part, to divide, to distribute, to share, &c.; *shin* is the body of any person or thing. Thus the Three-one divided or set apart a body.

14. *Mí shí áh* is the name of this person, who is characterized as *king* illustrious, and *tsun* honorable, emphatically so—the most illustrious, the most honorable, the Messiah, the Anointed, the Savior of the world.

15. *Shin tien*, 天神, spirits from heaven, i. e. the angels. The phrase *shin tien* occurs in the Pei Wan Yun fu,—the Thesaurus of Kánghí,—but in a different sense from that in our text.

16. *Po sz'* give us the sound of the name of that country, from whence came the wise men, *lái kung* bringing tribute, or offerings, on the occasion of the Messiah's advent.

17. Twenty-four holy ones, or sages, are the prophets of the Old Testament, or literally *Kiú Fah*, the Old Law.

18. *Sin kiáu* is the new doctrine, the religion of Jesus, as taught in the New Testament, and where the Three-one is so conspicuous: it is the new religion.

19. *Páh king* are not understood, and we have therefore given a verbal rendering. A native Christian friend has suggested a reference to our Savior's beatitudes, in the fifth chapter of Matthew.

20. Here again we are left in doubt: what 'the gate of the three constant virtues' can refer to, we are unable to conjecture,—unless the term *three*, like the word *ten*, is used to denote perfection, or something of that sort.

21. *Mo* means the evil spirits of darkness, or demons; perhaps here the allusion is to Satan, mentioned above, and hence we have translated it *the devil.*

22. The twenty-seven books are those which form the New Law, i. e. the New Testament, as we now have it.

23. As a sign or seal taking the cross, is the literal translation of the text: *yin* is the seal used for sealing and stamping letters and official papers.

24. Here there is evidently a change in the subject of the discourse,—which is no longer the Messiah, but his deciples, and accordingly we have supplied the term *deciples.*

25. There is here an allusion to some usage, with which we are not acquained; perhaps a reference to the formulas and rites of the Syrian church would afford the desired information, and clear away the obscurity.

26. There is here in the word *kiái*, and above in the word *tsí*, reference to seasons of fasting, &c., observed by the Syrian Christians.

27. In the phrase, *tsih yih yih*,, "seven days once," we find the Christian Sabbath; the words might be rendered, "on the first of the seven days," &c.

28. The true and constant doctrine, is our rendering of the words *chin cháng chi táu*, literally "the way of truth and constancy."

29. This *way* is the *king kiáu*, the illustrious religion, Christianity, as described in the first note above.

30. We are not sure that we understand rightly this passage, and we have accordingly rendered *shing* literally: we suppose the *shing* here are the emperors, who are frequently called holy ones.

31. Here we have to correct three *errors* which we are sorry to find on page 208. The Táng dynasty was commenced A. D. 620 by Kautsu, who was succeeded by Taitsung in the year 627, under the

national designation, *ching-kwan*. It was this second emperor, who in the 12th (not the *thirteen)* year of his reign, A. D. 639, issued the edict in favor of Christianity as preached by Olopun. Instead of the illustrious and holy *founder* of the Táng dynasty, we ought to have written "the enlarger," or some equivalent for the phrase *ki yun*. The year 736 should be *six hundred and thirty-six*, 636.

32. The words *Chin King* designate the *Holy Scriptures*, or the *True Classic*, the Bible, comprising the Old and New Testaments.

33. *Ching-ngán* is one of the districts in the department of Sí-ngán fú, the capital of Shensí where the monument was found.

34. The words *fan king*, as translated in Kircher's work, are suited to the context and to the gist of the narrative. *Fan* is to turn backwards and forwards, turning from this to that; and from this primary sense, that of translating may be derived.

35. *King fung* is literally illustrious wind, and seems to denote the renovating influence, the spirit of the new religion.

36. The *king fáh* are the illustrious laws, i. e. Christian laws, or such as are in harmony with the Christian religion.

37. We have here, at the suggestion of an intelligent native student, ventured to make a correction in the text, by inserting *fáh*, 'the law,' i. e. the Christian religion, before the word *liú*, as the subject of that verb.

38. We find no account of these persecutions in the Chinese histories: the one raised by the Budhists occured in 699 A. D. six hundred and ninety-nine, and not in 599.

39. The *wú shing*, or five holy ones, are the first five emperors of the Táng family, Hiuentsiung's predecessors.

40. Literally, 'Dragon's beared though remote, bows and swords can be climbed up to,' or reached; so well were the portraits executed that their majesties, the five departed emperors, seemed to be present.

41. The same figurative language is continued: the horns of the sun are the foreheads of those five emperors: *chí chih* mean near, not remote, present.

42. The *star* and *sun* are put here for majesty, the so styled 'sun of heaven;' it was to this sun and to this star that he came for renovation, *hiáng hwá*.

43. Here again the emperors are called 'holy:' the preceding, clause, viz: *táu wú puh ho*, &c., might be rendered, 'with reason nothing is impracticable, and that which is practicable can be named;' but we prefer the other rendering, making *táu* refer to those who possess reason, or who follow the doctrines of Christianity.

44. *Páh ching* the eight governments, or rules of government, denote the whole frame or system of the imperial government.

45. In this and the preceding clauses we have given the sense, as it is understood by native scholars; but to explain the 'dual system,' would require more time and more ability than we at present can command.

46. Here we have supposed the writer intended to represent the sovereign himself as speaking, and the WE, therefore, is the imperial or royal WE, the sovereign, the one man who fills the throne.

47. *Ts'un* and *muh* are correlatives, and include all, both the dead and the living.

48. This is a most difficult clause: *hiáng ying* is an echo, a response; considering how all living creatures are influenced by instruction, or how they responded to the admonitions given, &c., I King have done so and so; but the phrase *Ngo king lih*, &c., may be rendered thus, "the strength of our illustrious religion," &c., making *king* refer to the doctrine, and not to the person King Tsing.

49. Among the names of the priests given in the Syriac, on the monument, we find Kircher has that of Isaac, which we suppose to be intended by the Chinese *I sz'*, 伊斯.

50. City of the king's house we suppose refers to the land of *Ta-tsin*, whatever that may be, whether Judea or some other country.

51. The three *tái*, or dynasties, are the Hiá, the Shang, and the Chau—eminent and distinguished above all the other ancient imperial families.

52. Western gems, or presents brought from the west, seem to be indicated by the two characters *po li*, now and formerly used to designate glass, and other similar articles.

53. There is here, probably, an allusion to something with which we are not acquainted, for we have no idea what the golden nets in question can be.

54. From this it appears that the *pi* 碑, or stone tablet, was erected by some of the Syrian Christians, to commemorate the progress of religion in China, of which they were eye-witnesses.

55. *Fan shin* as above, but here used as the subject of the clause, indicating the person of the Messiah.

56. This is pure Chinese, both in language and in spirit. *Kien* is strength, the ruling power, heaven; *kwan* is weakness, obedience, the ruled, the earth.

57. This is obscure, and we have trusted to our native assistants, who have given the sense as expressed in the English version.

58. The valley of the sun, is the great eastern empire, China, where the *sun*, the vicegerant of heaven holds his court, and sends forth light, like the rising sun, to enlighten the world. As *yáng*, the sun, here denotes the emperor, *yueh*, the moon, denotes his majesty's residence.

59. By the color of things, we are here to understand their moral qualities, as good or bad.

60. Hard to name the Word, to expand the Three-one, is a literal rendering of this line. Whether the reference is to the Word, the Λογος of the New Testament, or not, we are at present unable to determine: if there be such a reference, there is then additional reason for using *yen*, 言, instead of *táu*, 道, which we have preferred, in the gospel of John, for the Λογος.

61. The literary labor, the composition of the inscription, was performed by King Tsing; the mechanical labor, the copying for the engraver, was done by Lü Sinyen.

We now leave our readers to judge of the inscription, each one for himself. Much of the language is Budhistic; there are however strong internal evidences of its being the work of a professor of Christianity, and such we believe it to be.

Art. II. *Some Account of Charms, and Felicious Appendages worn about the person, or hung up in houses, &c., used by the Chinese.* By John Robert Morrison, esq., Cor. M. R. A. S. Read before the R. A. Soc., 2d July 1831.*

Charms may be divided into three kinds: 1. A kind of talisman, worn generally about the person, but sometimes also hung up on the walls of houses. 2. Little sacred books which are suspended from the girdle in small silk bags, and hence called *Pei-king*, "Girdle-scriptures." 3. Spells, called *Foochow*.

Talismans.—Under this head are arranged some charms which are not properly speaking talismans, but for which no other generic name could be found.

1. *Tsëen-këen*, "Money-swords." These consist of a number of

* We have extracted this article from Vol. III. of the Transactions of the Royal Asiatic Society, and have preserved the original orthography.

old copper coins called cash, strung together in the form of a sword, and kept straight by a piece of iron running up the middle. They are hung at the heads of beds, that the supposed presence of the monarchs, under whose reigns the cash were coined, may have the effect of keeping away ghosts and evil spirits. They are used chiefly in houses or rooms where persons have committed suicide or suffered a violent death. Sick persons use them, also, in order to hasten their recovery.

2. *Pih kea so*, "The hundred family-lock." To obtain this a man goes round among his friends, and having obtained from one hundred different persons three or four of the copper coins called *cash*, each, he himself adds whatever money is requisite, and has a lock made, which he hangs on his child's neck, for the purpose of locking him, as it were, to life, and making the one hundred persons sureties for his attaining old age.

3. *King keuen so*, "Neck-ring lock." This is worn by grown females as well as by children, for the same purpose as the preceding.

4. A charm on which are these inscriptions; *San to kew joo*, "the three *manys* and the nine *likes*;" and *E keae meí show*, "to obtain long-eyebrowed longevity." The three *manys* are: *To fuh, to show, to nan tsze*, many (years of) happiness, many (years of) long life, and many sons. The nine *likes* are expressed in the two following stanzas of a song, in the *She king*, in which a minister who has in the six preceding songs been receiving the praises of his sovereign, answers by numerous wishes on his behalf.

1	2
Teën paou ting urh,	Joo yuĕ che hăng,—
E mŏ puh hing,	Joo jih che shing,—
Joo shan,—joo fow,—	Joo nan shan che show,—
Joo kang,—joo ling,—	Puh keën puh păng,—
Joo chuen che fang che;	Joo sung pih che mow;
E mŏ puh tsăng.	Woo puh urh hwŏ ching.

1. Heaven preserve and establish thee,
That in all things thou mayest prosper,—
Mayest be like the hills,—like the high hills,—
Like the mountain tops,—like the lofty mountains,
Like the straight-forward path of the sea,
That there may be nothing wanting to thee.

* * * *

2 Like the moon, constantly revolving,—
Like the sun, ascending upwards,—
In longevity, like the southern hills,

Which never fail nor fall,—
Like the luxuriant foliage of the fir:
Each of these things mayest thou successively receive.

5. *Koo-tung kiug*, "The old brass mirror," is a charm which is supposed to possess the virtue of immediately healing any who have become mad by the sight of a spirit or demon, by their merely taking a glance at themselves in it. By the rich it is kept in their chief apartments, for the purpose of keeping away spirits.

6. *Pei tsang han yuh*, "The jointly interred *yuh* stone of *Han*." It is said that, under the *Han* dynasty, when a rich person died, each of his friends dropped a *yuh* stone into his coffin. Should any one obtain one of these stones it will preserve him from evil spirits and from fire.

7. *Chang poo, Gae, keën*,. "Sword of *Chang poo* (Acorus Calamus), and *Gae* plants." On the fifth day of the moon, sprigs of each of these plants are stuck up at the doors of houses, in order to deter all manner of evils from entering. Hence the following couplet is sometimes written on the door-posts of houses:

Gae ke chaou pih fuh,
Poo keën chan tsëen tsae.
The *Gae* banner calls forth a hundred blessings;
The *Poo* sword destroys a thousand evils.

8. *Taou foo*, the "Peach charm," consists of a sprig of peach blossoms, which, on the first day of the first moon, is placed in some districts at the head of the door of every house, to drive away demons and malignant spirits. This gives rise to the following couplet:

Le yew jin ho seu mŭh tŏ;
Sze woo seay yen yung *taou foo*.

If the village possess virtue, what need is there for the wooden-tongued bell?
If the thoughts be free from impurity, of what use is the *peach-charm*?

9. *Ke lin*. The fabulous animal which is said to have appeared at the birth of Confucius; hence worn by children for good fortune.

10. *Pă kwa*. The eight diagrams, cut on stone or metal, are often worn as charms.

11. *Show taou*, "Longevity Peach." A charm for long life.

12. *Hoo-loo*, "The Gourd." Gourd-bottles being formerly carried by old men on their backs, figures of them, made either of copper or of the wood of old men's coffins, are worn as charms for longevity; the former round the neck, the latter round the wrist.

13. *Hoo-chaou*, "Tiger's-claw." This is a charm against sudden fright.

14. *Yŭh yin*, "*Yŭh*-seal." This is a stone worn by children on their foreheads or wrists, on which are cut short sentences, such as *Fŭh joo tung hae*, happiness like the eastern sea (in extent and continuance). It is supposed to suppress fright, and to show whether a child is well or ill, by a clear appearance in the one case and a dark appearance in the other.

15. A seal of the *Taou* sect, worn as a charm, as well as for stamping spells.

16. A charm bearing the eight diagrams, the Chinese signs of the zodiac, spells, and words expressive of its use, viz.: to suppress and destroy evil spirits.

17. A charm of the *Taou* sect, consisting of a small knife, sword, and triangle. It is worn chiefly by females about the person, in order to avert the ill will of evil spirits and rustic demons. There are seals for similar purposes.

18. There are a variety of charms, of various kinds, for which there are no names and no peculiar uses; but they are considered felicitous, and are therefore worn by the poorer classes, who cannot buy the more valuable charms.

Little sacred books, called *Pei king*. From the specimen sent, these seem to contain only the pronunciation of Indian words, and they appear to belong only to the Budha sect. People of property buy them for their children, and pay priests to repeat the prayers, &c., contained in them, in order to preserve their children from premature death. The specimen sent [to the Society] is called *Ta pei chow*, "a prayer to the greatly compassionate one."

Spells.—These are formed by a fanciful union of several characters, to which astrology is sometimes added; and in those of the Budha sect Sanscrit or (which they appear more to resemble) Thibetian words. The book which accompanies the specimens is on the subject of spells, and in the first volume it contains a few of these foreign words. These spells are sometimes kept about the person, and sometimes pasted on walls or over doors. Some, also, are used as cures for sick persons, by being either written on leaves and then transferred into some liquid, or by being written on paper, burnt, and thrown into the liquid, after which the patient has to drink off the liquid and the spell together.

There are spells for almost every deity. Among the most common are to be found:

1. *Yin-foo*, "Sealed-spells." These are of the *Taou* sect, written on yellow paper with red ink, and then stamped with a seal kept in the temples before the idols.

2. *San kčŏ foo*, "Triangular spell." This is a paper with a spell written on it, and folded up in a triangular shape. It is fastened to the dress of children, to preserve them from evil spirits and from sickness.

Besides these there are many others of various kinds, such as different forms of the characters *fuh*, prosperity or happiness; and *show*, longevity. Among these is one called *Pih show too*, "the map of a hundred *shows*," being a hundred different forms of that character: of course many of the forms are very fanciful.

There are also numerous figures of deified men, &c., which, though not properly speaking charms, are considered felicitous, and therefore hung up in houses and honored, some constantly, others on particular occasions. Of the specimens sent, the following is an explanation:

1. *Kwei-sing*. The spirit of the North Polar star, the patron of learning. It is drawn standing alone on the head of the *Gaou*, a large fish, and kicking *Tow*, the Ursa Major, to represent the power of knowledge. The pencil in its right hand is held up on high, to signify the dignity of literature. There is a print from an engraving on stone, in which the eight characters *Ching sin, sew shin, kih ke, fuh le*, are written in a fanciful manner, so as to resemble the figure of the *Kwei-sing*. The seal characters at the top are the same as those of which the figure is formed.

2. *Chang-seën*. This is a deified man, who having shot the heavenly dog, which often devoured children, is worshiped by parents for the purpose of keeping their children from harm. In the drawning he is represented shooting the dog, with his children around him.

3. A representation of *Pwan koo*, the first human being; at least so marked by the seller; but it is more probably intended for *Fŭh he*, the inventor of the eight diagrams.

4. *Cang-teën-sze*, the imperial astronomer. The first who filled this office was *Chang-leang*, and his descendants are said to have succeeded him uninterruptedly. They are divided into two families, named *Kung* and *Chang*, who always intermarry; thus forming, from the union of *Kung* and *Chang*, the surname *Chang*. These deified astronomers are supposed to inform their worshipers when any great calamities, such as plague, famine, pestilence, &c., are about to take place. The introduction of European astronomers is said to have put the *Chang* family out of office, though the emperors still grants them sustenance.

5. *Ho, hŏ, urh seën.* The two genii, harmony and union. These are two partners in trade, who were always successful, and are therefore deified and worshiped by tradespeople. The two red animals represented flying above them are intended for bats, which are considered the precusors of happiness and prosperity.

6. *Fŭh, lŭh,* and *show.* Happiness, emolument or office, and longevity, with longevity's children.

7. *Heuen tan.* A man of great strength, who lived among the hills until invited by the tyrant Chow to his assistance. On his way towards Chow he met a tiger, which he bestrode and made it answer him as a horse. The object in worshiping him is to free houses of evil spirit.

8. *Chung-kwei,* the destroyer of demons. This was a strong and violent tempered man, who was deified on account of his antipathy to demons. He is sometimes represented trampling a demon under his feet; at others, introducing happiness under the symbol of a bat.

9. *Ke-lin sung tsze,* the *Ke-lin* presenting a child. This animal is said to have appeared just before the birth of Confucius, and is therefore worshiped by those who wish to have talented children.

10. *Yin yuen sae.* This is by one person said to be a god of lightning; by another he is said to be the son of the tyrant Chow, who having received his education from a supernatural being, was able to exercise, with murderous effect, the magical skill thereby acquired, when he was called on to defend his father. Hence he is represented moving on the wheels of the wind and the fire, wearing a string of skulls round his neck, and holding a spear and a death-bell in his hands.

11. *Tsze-wei.* A spirit who, by restraining the voracious animal *Pe-hew* prevents it from doing mischief, particularly from devouring the sun and moon.

12. *Tsae-pih-sing-keun,* the god of wealth. Before him are vessels of gold and silver ore.

ART. III. *List of officers belonging to the Chinese government, corrected from the Spring Edition of the Red Book.*

THE following alterations in the Red Book have taken place since the issue of the list of officers in the February number of the Re-

pository; they are extracted from the Spring Edition,—the Red Book being revised and published quarterly. There are many officers, whose names appeared in the winter edition, but whose names are now struck out altogether; and from the inadequate means at our command, we have not succeeded in tracing them: some difficulty has also been experienced in discovering whence the new officers have come; we have not therefore, unless when certain of our information, ventured to give any account, either of whither those officers struck out have gone, or whence those newly appearing have come.

Inner Council.

The fourth táhiohsz'-ship, which has for some time been vacant, is filled up by No. 12., Choh Pingtien, and is thus entered;

12. 卓秉恬 Choh Pingtien, of Hwáyáng hien, Sz'chuen; a speaker at the classical feasts, and superintendent of the prefecture-ship of Shuntien fú.

The second hiepán táhioh sz'-ship, vacated by No. 12., Choh Pingtien, who becomes fourth, is filled up by No. 52., Chin Kwántsiun, and is thus entered;

52. 陳官俊 Chin Kwántsiun, of Wei hien, Shántung; a speaker at the classical feast, a shángshú of the Board of Civil Office, and a superintendent of the three treasuries of the Board of Revenue.

THE SIX BOARDS.

Board of Civil Office.

The second shángshú-ship vacated by No. 12., Choh Pingtien, is filled up by No. 52., 陳官俊, Chin Kwántsiun.

Board of Revenue.

The second shíláng-ship, vacated by No. 29., 祝慶蕃, Chuh Kingfán, who becomes a chief censor of the Censorate, is filled up by No. 31., Ho Júlin, and is entered thus;

31. 何汝霖 Ho Júlin, of Kiángning hien, Kiángsú; a superintendent of the three treasuries, an inspector of the school of the left wing gioro.

The fourth shíláng-ship, vacated by No. 31., Ho Júlin, is filled up by No. 56., Kiá Ching, and is entered thus;

56. 賈楨 Kiá Ching, of Hwáng hien, Shántung; a superintendent of the Tsienfáh táng, and a hingtsau of the Shángshú fáng.

Board of Rites.

The second shiláng-ship, vacated by No. 35., 周祖培 Chau Tsúpei, who becomes fourth shiláng of the Board of Works, is filled up by Ping Chí, who appears for the first time, and is entered thus;

283. 馮芝 Ping Chí, of Tái chau, Shánsí.

The third shiláng-ship, vacated by No. 36., 花沙納 Hwáshánáh who becomes third shiláng of the Board of Works, in filled up by No. 43., Weishihnáh, and is entered thus;

43. 倭什納 Weishihnáh, a Mongol of the plain yellow; a fú túlung, Chinese plain yellow banner; a first class hereditary noble of the second order, a tsungping of the right wing.

Board of War.

The third shiláng-ship, vacated by No. 43., Weishihnáh, who becomes third shiláng of the Board of Rites, is filled up by No. 98., Fuhtsí, and is entered thus;

98. 福齊 Fuhtsí, a Manchu of the bordered white.

Board of Works.

The second shángshú-ship, vacated by No. 52., Chin Kwántsiun, who becomes second hiepán tahiohsz', is filled up by No. 62., Tú Shautien, and is entered thus;

62. 杜受田 Tú Shautien, of Pin chau, Shántung; a speaker of the classical feasts, a hingtsau of the Shángshú fáng, a superintendent of the treasury of the Board of Revenue.

The first shiláng-ship, vacated by No. 53., 舒興阿 Shúhingáh, who becomes tsáutsáu táchin of Ili, is filled up by No. 55., A'lingáh, and is entered thus;

55. 阿靈阿 A'lingáh, a Manchu of the plain red; a fú túlung, Chinese bordered blue banner.

The third shiláng-ship, vacated by No. 55., A'lingáh, who becomes first shiláng, is filled up by No. 36., Hwáshánáh, and is entered thus;

36. 花沙納 Hwáshánáh, a Mongol of the plain yellow; a superintendent of the Tsienfá táng, a fú túlung Chinese plain yellow banner, a great minister controlling the sungwú fú.

The fourth shiláng-ship, vacated by No. 56., 賈楨 Kiá Ching, who becomes fourth shiláng of the Board of Revenue, is filled up by No. 35., Cháu Tsúpei, and is entered thus;

35. 周祖培 Cháu Tsúpei, of Shángching hien, Honán; a superintendent of the Tsienfá táng.

The Censorate.

The second chief censor-ship, vacated by No. 62., 杜受田 Tú Shautien, who becomes second shángshú of the Board of Works, is filled up by No. 29., Chúh Kingfán, and is entered thus;

29. 祝慶蕃 Chúh Kingfán, of Kúchí hien, Honán; a speaker of the classical feasts, superintendent of the three treasuries.

The first assisting censor-ship, lately vacant, is filled up by No. 66., Hochun, and is thus entered;

66. 和淳 Hochun, a Manchu of the bordered blue, of the imperial kindred.

The second assisting censor-ship, vacated by No. 64., 廣林 Kwánglin, who becomes shiláng of the Board of War, at Moukden, is filled up by No. 72., Kwángcháng, and is entered thus;

72. 廣昌 Kwángcháng, a Manchu of the plain red; superintendent of the sacrificial court.

The Court of Representation.

The first principal-ship, vacated by No. 66., Hochun, who becomes first assisting censor of the Censorate, is filled up by No. 76., Lingkwei, and is entered thus;

76. 靈桂 Lingkwei, a Manchu of the plain blue.

The Sacrificial Court.

The first president-ship, vacated by No. 72., 廣昌 Kwángcháng, who becomes second assisting censor of the Censorate, is filled up No. 74., Kingkí, and is entered thus;

74. 慶祺 Kingkí, a Manchu of the plain blue; of the imperial kindred.

The Office of the Imperial Stud.

The first president-ship, vacated by No. 74., Kingkí, who becomes first president of the Sacrificial Court, remains vacant.

The Ceremonial Court.

The first president-ship, vacated by No. 76., 靈桂 Lingkwei, who becomes first principal of the Court of Representation, is filled up by A'yentáh, who was lately a shíkiáng hiosz' (learned attendant speaker) in the Hánlin academy, and is entered thus;

284. 阿彦達 A'yentáh, a Mongol of the bordered yellow.

The National College.

The first principal-ship, vacated by No. 78., 吉明 Kihming who becomes principal of the Chinsz' fú, (a school of the Hánlin yuen) is filled by Wansui, lately a shíkiáng (attendant speaker) in the Hánlin academy, and is entered thus;

285. 文瑞 Wansui, a Manchu of the bordered red.

Local Metropolitan Officers.

The assistant mayor-ship of Shuntien fú, lately vacant, is filled up by Kung Wanling, who appears for the first time, and is entered thus;

286. 龔文齡 Kung Wanling, of Haukwán hien, Fuhkien.

The general-ship of the right wing, vacated by No. 91., 關聖保 Kwánshingpáu, of whom we have no trace, is filled up by No. 43., Weishihnáh, and is entered thus;

43. 倭什納 Weishihnáh, a Mongol of the plain yellow; a fú túlung, Chinese plain yellow banner.

Túlung of the eight banners.

The túlung-ship of the Mongol plain blue banner, not inserted in the last list, is filled by No. 32., 特登阿 Tehtangáh.

Fú Túlung of the eight banners.

The fú túlung-ships of the Manchu plain red banner, held according to the last list, by No. 91., 關聖保 Kwanshingpáu, and No. 53., 舒興阿 Shúhingáh, appear now to be vacant.

The second fú túlung-ship of the Chinese plain yellow banner is filled up by 43., 倭什納 Weishihnáh.

Provincial Governments.

MOUKDEN.

The shílàng-ship of the Board of War, vacated by No. 98., 福齊 Fútsí, who becomes third shíliáng of the Board of War, is filled up by No. 64., Kwánglin, and is entered thus;

64. 廣林 Kwánglin, a Mongol of the plain yellow.

CHIHLI.

The director-ship of the gabelle, wrongly stated in the last list to be held by No. 115., 德順 Tehshun, is filled by Púlin, and is entered thus;

287. 普琳 Púlin, of the imperial household, of the bordered yel-

low banner, master-general of the post, and superintendent of the water communication.

The salt commissioner-ship, vacated by No. 116., 陶士林 Táu Sz'lin, who becomes grain commissioner in Kweichau, is filled up by No. 198., Lí Pihling, and is entered thus;

198. 李百齡 Lí Pehling, of Tsángwú hien, Kwángsí.

KIANGSU.

The governor-ship, vacated by No. 118., 孫善保 Sun Shenpáu, who retires on account of indisposition, is filled up by No. 201., Lí Singyuen, and is entered thus;

201. 李星沅 Lí Singyuen, of Siángyin hien, Húnán, commander of the forces, and director of the commissariat department.

The governor-ship of the canal transports, vacated by No. 127., 惠吉 Hwuikih, who becomes governor of Shensí, is filled up by No. 250., Ching Yútsái, and is entered thus;

250. 程裔采 Ching Yuhtsái, of Sinkien hien, Kiángsí; commander-in-chief of the sea-guard and transport forces, and director of the commissariat.

CHEHKIANG.

The magistrate-ship of Yin hien, Ningpo fú, lately vacant, is filled up by Yehkwan, and is entered thus;

288. 葉堃 Yehkwan, of Yuenping, Shuntien.

FUHKIEN.

The prefect-ship of Fuhchau fú, vacated by No. 165., 沈汝瀚 Shin Jùhán, of whom we have no trace, remains vacant.

HUPEH.

The grain commissioner-ship, lately vacant, is filled up by Lí Cháumei who appears for the first time, and is entered thus;

289. 李昭美 Lí Cháumei, of Tehhwá hien, Kiángsí.

HUNAN.

The judge-ship, vacated by No. 178., 蘇彰阿 Súcháng'áh, who becomes treasurer of Yunnán, is filled up by Sütsihshun, who appears for the first time, and is entered thus;

290. 徐澤醇 Sutsihshun, a Chinese of the plain blue banner; provincial post-master general.

SHANSI.

The salt commissioner-ship, vacated by No. 198., 李百齡 Lí Pehling, who becomes salt commissioner in Chihlí, is filled up by No. 282., Ping Tehhing, and is entered thus;

282. 憑德馨 Ping Tehhing, of Tsíning chau, Shántung; superintendent of the salt department of Shánsí, Shensí, and Honán.

SHENSI.

The goveror-ship vacated by No. 201., 李星沅 Lí Singyuen, who becomes governor of Kiángsú, is filled up by No. 127., Hwuikih, and is entered thus;

127. 惠吉 Hwuikih, a Manchu of the bordered yellow; commander of the forces, and director of the provincial commissariat.

The New Frontier.

ILI.

The tsántsán táchin-ship, vacated by No. 210., 達洪阿 Táhhungáh, who retires on account of indisposition, is filled up by No. 53., Shúhingáh, and is entered thus;

53. 阿與舒 Shúhingáh, a Manchu of the plain blue.

The third lingsui táching-ship, vacated by No. 243. 札拉芬泰 Chálafantái, who becomes tsántsán táchin of Kúchí, is filled up by No. 226., Yihking, and is entered thus;

226. 奕經 Yihking, a Manchu of the bordered red; of the imperial kindred.

TARBAGATAI.

The first lingsui táchin-ship, vacated hy No. 217., 那福德 Nafúhteh, of whom we have no trace, is filled up by Mingking, who appears for the first time, and is entered thus;

291. 明慶 Mingking, a Manchu of the plain white banner.

H'HARASHAR.

The pánsz' táchin-ship, vacated by No. 221., 全慶 Tsiuenking, of whom we have no trace, is filled up by Suiyuen, who appears for the first time, and is entered thus;

282. 瑞元 Suiyuen, a Manchu of the plain white.

KOUCHE.

The pansz'-ship vacated by No 222., 常清 Chángtsing, of whom we have no trace, is filled up by No. 213., Cháhláfantái, and is entered thus;

213. 札拉芬泰 Cháhláfantái, a Manchu of the plain white; of the imperial kindred.

YARKAND.

The tsántsán tá chin-ship, vacated by No. 226., 奕經 Yihking, who becomes tsántsáu tá chin of Í'li, is filled up by Linkwei who appears for the first time, and is entered thus;

293. 麟魁 Linkwei, a Manchu of the bordered white; governor of the Mohammedan frontier.

HAMI.

The hiepán tá chin-ship, vacated by No. 233., 恒毓 Hangyuh, of whom we have no trace, is filled up by Ngánching, who appears for the first time, and is entered thus;

294. 安成 Ngánching, a Manchu of the bordered white.

KOURKARAOUSOU.

The lingsuí tá chin-ship, vacated by No. 237. 德克齊春 Tehkihtsichun, of whom we have no trace, is filled up by Fuhnípú, who appears for the first time, and is entered thus;

295. 佛爾布 Fuhnípú, a Manchu of the bordered yellow.

KWANGTUNG.

The governor-ship, vacated by No. 250., 程矞采 Ching Yuetsái, who becomes governor general of the canal transports in Kiángsú, is filled up by No. 253., Hwáng Ngántung, and is entered thus;

253. 黃恩彤 Hwáng Ngántung, of Ningyáng hien, Shántung; commander of the forces, and director of the provincal commissariat.

The treasurer-ship vacated by No. 253., Hwáng Ngántung, who becomes governor of the province, is filled up by No. 274., Chuen Shingheun, and is entered thus;

274. 傳紹勛 Chuen Shingheun, of Liáching hien, Shántung.

YUNNAN.

The treasurer-ship, vacated by No. 274., 傳紹勛 Chuen Shingheun, who becomes treasurer of Kwángtung, is filled up by No. 178. Súchángáh and is entered thus;

178. 蘇彰阿 Súchángáh, a Manchu of the bordered red.

The grain commissioner-ship, vacated by No. 276., 沈蘭生 Shin Lánsang, of whom we have no trace, is filled up Wáng Í'kwei, who appears for the first time, and is entered thus;

296. 王貽桂 Wáng Í'kwei, of Yuenping hien, Shuntien; superintendent of the land used for military purposes.

KWEICHAU.

The grain commissioner-ship, vacated by No. 282., 馮德馨 Ping Tehhing, who becomes salt commissioner in Shánsí, is filled up by No. 116., Táu Sz'lin, and is entered thus;

116 陶士霖 Táu Sz'lin, of Ngánling hien, Ngánhwui.

ART. IV. *Lines on seeing a painting of the cemetery on French Island, where Mr. James Dunlap Perit was buried, written by* L. H. SIGOURNEY.

[On the south side of the river at Whampoa—or rather between the waters of the anchorage there, and another branch of the river called Blenheim's reach, are two beautiful little islands, one named after the Danes and the other after the French. These for many years have been the burial grounds for those foreigners who have died at Whampoa and Canton. Young Perit died at Canton March 19th, 1834, and his remains were carried in a boat to the place of interment. We republish the following lines, and note, at the request of Mr. Perit's friends.]

On with your burden, on!—The spot is fair,
The cool, green trees, their peaceful branches spread,
Soft is the quiet wave that ripples there,
And smooth the pillow for the sleeper's head:
There waits the boat that bare the youthful dead,
While with sad step the father goes to lay
'Neath the turf-covering of a foreign bed,
The lov'd companion of his lonely way.

On with your burden, on!—'Tis holy rest;
There's grief of strangers at yon lowly bier,
The tear of China falls upon his breast
That yielded back its noble spirit here:
But far away, amid his native earth,
His mother dreams not of her darling's urn,
And his fond sisters, round the cheerful hearth
Revole the promise of his quick return.

On with your burden, on!—Words may not tell
How dear the dust that here in hope doth lie;
But when from farthest clime and darkest cell
Earth's summon'd myriads seek the judging sky,
Blest be thy meeting! youth of many a charm,
With those who mourn thee on thy native shore:
Blest be the meeting! where no pain can harm,
And parting sorrows pierce the soul no more!

The following inscription is intended to be engraved on the tomb of J. D. Perit in the Chinese, language, with a view to the instruction of the Chinese who may read it, in the three great doctrine of Christianity to which it has reference.

"He lived beloved—died greatly lamented. His soul returned to God who gave it—and his body was interred in the grave beneath, to rest till the last day: Then will the Lord Jesus descend from heaven with the voice of the Archangel and the trump of God: he will call the dead from their graves to die no more; and, together with the living, all shall stand before the judgment-seat, to receive the reward of their deeds in this life: Then shall the wicked be banished from the presence of God, and the good shall be received up into heaven, to enjoy eternal blessedness. The earth and all things therein shall pass away, but the righteous shall rejoice in the presence of God for ever and ever!"

ART. V. *Journal of Occurrences: Chinese officers; Lin Tsehsü; Tang Tingching; Kíying; Hwáng Ngantung; Triad Society in Chauchau fú; opium fleet: the China Medico-Chirurgical Society; an assay of sundry foreign coins; commerce of Fuhchau; treaty with the U. S. A. ratified; a Chinese naturalized in Boston; liberation of prisoners in Hongkong; Queen's birth day; progress of public works; the American steamer Midas; Protestant missions.*

CHINESE OFFICERS in their movements, as directed by "the one man," have been very aptly compared to the men on a chess-board. They move, or are moved rather, in a singularly hazardous game, and one which it is not easy for the foreigner to understand. Were there a good reporter at court, who could daily tell us of all that transpires in the councils of his imperial majesty, we should then be able to see how it is that this great machine moves on with so little jaring and so few interruptions. It goes heavily but steadily on, every now and then new men coming upon the board, and old ones disappearing; as indicated in the list, forming our third article in the present number. For that list we are indebted to a friend, who will, we hope, continue to give us quarterly lists, with biographical notices of living statesmen.

Lin Tsehsü for many years was very conspicuous, and had seemingly a good and sure standing. Early in January 1839 he was appointed imperial commissioner, with extraordinary power, and ordered to Canton, to stop the traffic in opium. His action on that sub-

ject is pretty well known; but what has become of him? He has been displaced, degraded, banished, and again and again reported dead. However, it is not many months since a history of foreign countries, compiled under his care, made its appearance in one of the northern cities. And during this month reports have reached Canton of his having been pardoned, on account of his meritorious exertions in claring new lands in the cold country. If this be true, he will doubtless soon return to his friends is Fuhkien, and may by degrees regain his favor and standing with his master, Taukwang.

Tang Tingching has, we hear, obtained the governor-ship in one of the northwestern provinces, and his name will probably appear in the next edition of the Red Book. Lin and Tang are both opposed to the present line of policy—they being *Tories*, defenders of the old exclusive-policy. The Whigs, or advocates of popular rights and a more liberal course towards foreigners, are acting wisely in thus showing favor to the their most deadly political enemies.

Kiying and Hwáng Ngantung are active agents of the New Political School; and their steady promotion is pleasing evidence of their being in good favor at court. Our belief is, that necessity is laid on the superme government of China to take this mild course, both in its domestic and foreign relations. And surely this gentle policy is commendable and wise; but the danger is that it will sink into weakness, imbecility, and lead to anarchy.

Report says that Kíying has been made a *hiepún tá hiohsz'*, 'an assistant great conncellor,' and is to have a seat in the cabinet.

Hwáng Ngantung, one of his majesty's most faithful, most worthy, and most able servants,—much blamed and much maligned by his political enemies—has been made governor of the Wide East, or province of Kwángtung, and his name appears as such in the Red Book.

It is rumored that Kíying, as imperial commissioner, is soon to visit all the newly opened ports.

In Chauchau fú, or the department of Chauchau (*Tiúchiú*, as the name is pronounced by its inhabitant) there have been during the spring protracted disturbances, and suppressed only recently by a strong military force from Canton. The principal actors were members of the Triad Society, and under arms in open opposition to the local authorities. About 800 lost their lives, 500 having fell in the field, and 300 were decapitated. Such is the report given us, by the officer who headed the imperial forces. And from another source we learn that large bodies of men are in arms and in a state of insubordination in the eastern part of this province.

The opium fleet, a long time at Whampoa, or rather in Blenheim insubreach, has removed to its old station in Kamsing Moon, a very secure and commodious anchorage, as most of our readers know, situated twelve or fifteen miles north from Macao.

The China Medico-Chirurgical Society, recently formed, has a wide field opened before its members, and we heartily wish them all the success they can desire. We wish they would all learn Chinese so as more readily to extend their labors among the natives of

the celestial empire. They ought to correspond with the Medical Board in Peking. We have been furnished with the following:

A meeting of the medical gentlemen in Hongkong, was held on Tuesday evening, May 13th, at the residence of Dr. Dill, for the purpose of forming a medical society, the meeting having been called by circulars.

Present—Drs. Tucker, Kennedy, Dill, O'Sullivan, Barton, Traill, Gilbert, Holgate, Young, Little and Webber. Dr. Tucker was unanimously called to the chair, and Dr. Dill requested to act as secretary to the meeting. The following resolutions were unanimously adopted:

I. That it is the opinion of this meeting, that the formation of such a Society is most desirable, not only to ourselves as medical men, but more particularly to the community at large; its objects being:

1st. The bringing into more intimate intercourse medical brethren in China, for the sake of giving and receiving information on medical and surgical subjects;

2d. The formation of a library, where all the best periodicals and the most valuable standard medical works of the day can be had;

3d. The discussion of topics relating more particularly to the diseases prevalent in China, and to the native materia-medica.

II. That this Society be denominated the "China Medico-Chirurgical Society."

III. That medical men in Hongkong, or any other part of China, be requested to become members; that each member have to pay either $12 annually or $1.50 monthly, as he may think proper.

IV. That the business of the Society shall be managed by a president, secretary and a librarian, to be elected every half year, and that three members be elected also half-yearly to act with them as a committee; three constituting a quorum.

V. That a general meeting of the Society shall be held on the first Tuesday of each month, for reading essays and conversing on topics connected with the objects of the Society.

VI. That the committee make half yearly reports of the proceedings of the Society, and the business of each meeting be reported generally to absent members.

VII. That members in other parts of China be requested to submit to the consideration of the Society any particular case or intelligence which they think will be interesting to it.

VIII. That this Society do communicate with similar societies in India and at home, requesting them to send us reports of their proceedings, this Society promising to act in the same manner towards them.

IX. That those wishing to become members be requested to give in their names without delay to the secretary, and the committee be instructed to take immediate measures for the procuring of books.

X. That any person wishing to join this Society be introduced by one of the members.

XI. That a copy of these resolutions be sent to the local newspapers, for insertion and to all medical men in China.

The following gentlemen were then elected, by the meeting, office-bearers for the next six months:

Dr. Tucker,—President. Dr. Hobson,—Secretary. Dr. Young,—Librarian and Treasurer; and, to act with these as a committee, Drs. Dill, Barton and Holgate.

It was agreed that the next general meeting should take place at the residence of Dr. Holgate.

Thanks having been returned to Dr. Tucker for the able manner in which he filled the chair, the meeting was disolved. F. Dill, *Secretary.*

An assay of sundry foreign coins. The particulars of this assay, made by a shroff of *Kwánghang*, 廣恒, a native banking house

in Canton, we borrow from the China Mail, of May 22d. The assay was made at the Spanish factory, in presence of persons whose names are subjoined. The Chinese are good assayers, and we presume the results shown below are correct.

	T.	M.	C.	C.
1. Twenty new rupees weighed before being melted -	6	2	0	3
Weighed after being melted, remelted, and cast into a shoe of pure sycee silver - - - - -	5	6	5	0
Loss of weight - - - - - - - - - -	0	5	5	3
Thus 100 taels of rupees, are equal to pure sycee - -	91	0	8	5
Making a difference per centum of - - - -	8	9	1	5
And in order to pay 100 taels of pure sycee in rupees, it would be necessary to pay - - - - -	109	7	9	0
2. Five new Peruvian dollars weighed before being melted	3	6	0	0
After being melted, remelted, &c., as above - -	3	2	3	0
Loss of weight - - - - - - - - -	0	3	7	0
Thus 100 taels of Peruvian dollars are equal to pure sycee	89	7	2	2½
Making a difference per centum of - - - - -	10	2	7	7½
And in order to pay 100 taels of pure sycee in Peruvian dollars, it would be necessary to pay - - -	111	4	5	5
3. Five new Mexican dollars, weighed before being melted	3	5	7	5
After being melted, remelted, &c., as above - -	3	1	9	5
Loss of weight - - - - - - - - -	0	3	8	0
Thus 100 taels of Mexican dollars are equal to pure sycee	89	3	7	1
Making a difference per centum of - - - - -	10	6	2	9
And in order to pay 100 taels of pure sycee in Mexican dollars, it would be necessary to pay - - -	111	9	0	0
4. Five new Bolivian dollars weighed before being melted	3	6	0	0
After being melted, remelted, &c., as above - -	3	2	1	0
Loss of weight - - - - - - - - -	0	3	9	0
Thus 100 taels of Bolivian dollars are equal to pure sycee	89	1	6	7
Making a difference per centum of - - - - -	10	8	3	3
And in order to pay 100 taels of pure sycee in Bolivian dollars, it would be necessary to pay - - -	112	1	5	0
5. Five new Chilian dollars weighed before being melted	3	5	9	5
After being melted, remelted, &c., as above - -	3	1	9	5
Loss of weight - - - - - - - - -	0	4	0	0
Thus 100 taels of Chilian dollars are equal to pure sycee	88	8	7	0
Making a difference per centum of - - - - -	11	1	3	0
And in order to pay 100 taels of pure sycee in Chilian dollars, it would be necessary to pay - - -	112	5	2	0
6. Five dollars in broken money (such as is paid away at Canton by weight and called by the Chinese *sui yin* 碎銀) weighed before being melted - - - - -	3	6	0	0
After being melted, remelted, &c., as above - -	3	1	8	0
Loss of weight - - - - - - - - -	0	4	2	0
Thus 100 taels of broken silver are equal to pure silver	88	3	3	4
Making a difference per centum of - - - - -	11	6	6	6
And in order to pay 100 taels of pure sycee in broken dollars, it would be necessary to pay - - -	113	2	0	7

Most necessary to be borne in mind.

N. B. 1. These monies were weighed by the shroffs' weights; and the hoppo's weights are 4 mace 5 cans. per 100 taels, or ½ per cent. *heavier very nearly.*

2. In addition to the above, which merely shews the difference between the

monies and pure silver, will be the expense of melting, remelting, &c., &c., 1*t.* 2*m.* por 100 taels or $1\frac{1}{5}$ per cent.

Táukwáng, 23d year, 6th moon, and 16th day, (13th of July, 1843.)

In the presence of 錢燕貽 Tsien Yení, an officer of the 5th rank, attached to the imperial commissioner Kíying 耆英, Hiá Wansui 廈文滙, treasurer to the grand hoppo of Canton, and Wan Fung 文豐.

Capt. G. Balfour. R. Thom, *Assist. trans. and interpreter to H. M.'s Comm. in China.*

Commerce of Fuhchau fú. In vol. IV. of the Chinese Repository are two long articles regarding the Bohea hills, the River Min, the city of Fuhchau, &c., written by J. G. Gordon, esq., and the Rev. Edwin Stevens, who visited that part of the Chinese empire. Those articles will give our readers better ideas of the commercial capabilities of Fuhchau than anything we can now write. We subjoin the new—

REGULATIONS OF TRADE FOR THE PORT OF FUHCHAU FU.

1. The limits of the port of Fuhchau fú extend from the bridge to the Wúfú Mun [or Pass].

2. The Chinese officer at the station within the pass has orders to provide any vessel, desiring to enter the port, with a pilot.

3. British ships may remain in the port with a view of ascertaining the state of the market without restriction as to time, and should they desire to depart without breaking bulk, no port dues will be demanded. The captain will, however, in all cases deliver his ship's paper, bills of lading, &c., into the hands of the consul within twenty-four hours after arrival.

4. Payment of duties may be made either in sycee or coined money at the rates already established at Canton.

5. All cargo is to be taken in, or discharged, between sunrise and sunset.

6. Sailors on liberty are to be accompanied by an officer or responsible person, and strictly enjoined to abstain from all acts calculated to give offense to the inhabitants; injunctions to the same effect having been issued by the Chinese authorities to the people of Fuhchau fú.

(Signed) Rutherford Alcock.

Fuhchau fú, April 26th, 1845. Her Britannic Majesty's Consul.

By a unanimous vote of the Senate of United Stated of America the late treaty with China was ratified at Washington, on the 10th of January. So it is reported in the papers of the day.

A Chinese naturalized.—We learn from the Boston Daily Advertiser, that in the district court of the United States, on Friday, 24th Jan. 1845, there was much inquiry at the bar as to the name of the emperor of China. A native of China was present to be naturalized; and as it was necessary for him to renounce allegiance to all foreign potentates and powers, and especially to the emperor of China, whose subject he had been, the name of the emperor was important. The name, as finally settled, is Táukwáng. The person naturalized is Atit, formerly of Canton, where he was born in 1807. He has resided in that city eight years, and made his primary declaration to become a citizen in 1834. He was admitted to citizenship on motion of Mr. Robb. *(New York Observer, Feb. 1st.)*

Nineteen prisoners, lately confined in the prison of Hongkong, for minor offenses, or who, during a long period of imprisonment and hard labor, had been reported, by the chief magistrate, as well-conducted, were liberated, on Saturday the 24th instant, by pro-

clamation from his excellency, governor Davis. Acts of pardon, in cases of this kind, are most commendable; and ought, we think, to be multiplied. On the obdurate and pertinaciously wicked, let all the rigor of the law be laid; but to the reformed and well-behaved, the judicious extension of grace and pardon is not only compatable with the strictest justice, but it will promote good conduct, and inspire confidence in Christian governments.

H. B. M. Queen Victoria's birth day was celebrated on the 24th, with the usual public honors. The review of the troops took place in the cool of the day, a little before sunset, on Queen's Road, in front of Government House. His excellency governor Davis and suit were present on the occasion. The troops appeared remarkably well, and in fine health and spirits.

The public works, in Hongkong, are steadily progressing, large numbers of Chinese mechanics and coolies being constantly employed on the new roads and on the buildings that are being erected. These buildings are chiefly intended for the army. A severe thunder storm passed over the island on the morning of the 7th inst., and the torrents of rain occasioned no inconsiderable damage to the roads in Victoria. On the evening of the 24th instant, a fire broke out near one of the new hospitals, and spread with great rapidity, destroying one of the market-places, and a few other buildings, chiefly public property.

The American steamer Midas, captain Poor, arrived in Hongkong on the 21st instant. She is moved by propellers, and seems admirably adapted for the Canton river. Fitted up with proper accommodations, and running daily between Canton and Hongkong, she will greatly facilitate the intercommunication, and would, we should think, liberally remunerate her owners.

Protestant Missions in China, few at present, are now in position to accomplish much good. With free access to the people at Canton, Amoy, Fuhchau, Chusan, Ningpo and Shánghái, they can make known the gospel to many millions. As we understand the principle of Christianity, every Christian—every one who professes and calls himself a Christian—is by such profession pledged to be a faithful *witness* of the truth of our holy religion. By strict conformity to all the rules of the gospel, he is required to be, both in spirit and in action, an exampler of what the Scriptures teach. While the ordained minister is required both *to teach* and *to live* according to the gospel, every lay professor is equally required to *live* in the same manner, soberly, righteously, and godly. Then the gospel will have a cloud of witnesses; and though the missionaries be few, the witnesses to the religion of Jesus, being many, will supply their lack in number, and the force of truth will become great.

On the 24th instant, the right Rev. bishop Boone embarked, on the Alligator, for Shánghái, accompanied by his lady, and by the Misses E. G. Jones and M. J. Morse. The Rev. George Smith, of the English Church Missionary Society, embarked at the same time, also for Shánghái.

Date Due

Ap 10 '45			
Ap 27 '45			
F 4 '46			
NO 2 '5[illegible]			
2 weeks			